

FOVRE SERMONS, ⁵

Viz.

- I. Sinnes contagion, or the sicknesse of the soule.
- II. The description of a Christian.
- III. The blindnesse of a wilfull sinner.
- IV. A Race to Heaven.

Published by WILLIAM RESSOLD, Master
of Arts and Minister of Gods Word at
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IOH. 8. 47.

*He that is of God heareth Gods Word: ye therefore heare
them not, because ye are not of God.*



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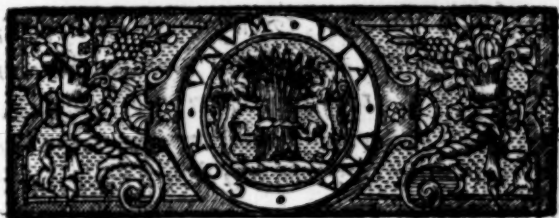
SERMONS

TO THE

OF THE
OF THE
OF THE



Printed by J. G. & Co. 1840



Nobili, & modis omnibus generosif-
 simo Domino, domino EDMUNDO
 BACON Equiti aurato, hujus vitæ fœ-
 licitatem, & futuræ gloriam.



*Q*uoties mecum cogito (& sæ-
 pe cogito Vir insignissime)
 qua mente & quo studio in
 Republica versaris, toties
 Deo optimo-maximo summas
 habeo gratias, te ad excel-
 lentie culmen evehi, quo pro
 authoritate possis, & pro pietate cupis, parcere
 bonis, & animadvertere in malos. Tempora
 nostra (illustriissime Vir) periculossima sunt,
 omni impietatis genera exundantia: quid igitur
 magis necessarium, quam virtuti omni modo in-
 dulgere, & vitia debellare? hanc tibi personam
 Deus imposuit. Tibi utque divitiis commissa
 est innocentes protegere, & nocentes profligare.
 Sed quorsum hæc? quia (generosissime Mace-
 nas)

Epistola Dedicatoria.

nas) facile videamus, & tu procul dubio pro singulari prudentia tua, unus omnium maxime animadvertis, tam projectam esse quorundam ad quidvis audaciam, quod impunitate & lenitate armantur; & non nisi debita punitione coerceri possint: & tam in aliis imbecillimum esse virtutis studium, quod non nisi magna protectione & animatione se illi incumbunt. His vero positis, imbecillima quæque quasi robusta & invicta redduntur. Sed tibi (spectatissime Vir) non multis est opus. Quis hæc in te non perspicue videat? Tu es Patronus, tu Pater, quid ni dicant pii, si deseris tu, perimus? Nunc vero has conciones in lucem provenientes, cui potius quam tibi, qui non es ^{φιλάνθρωπος}, sed ^{φιλάνθρωπος}, dedicarem? ut tibi vivant, ut sub umbra favoris tui nutritæ, fortiores sint adversus quoscunque malevolos. Paterea, observantia mea erga te non mediocris, hoc a me vehementer flagitaret, si in istis legendis, spendorem orationis, aureumque illud flumen eloquentiæ, rerum sententiarumque divitias, quibus alii multi luxuriant, non invenias. paupertas mea me excusabit. Cum opulenti in aures, bracteasque aureas offerrent, tabernaculo domini struendo, etiam grata Deo erat pauperum ^{εὐχαι} pelles filaque tennia offerentium. Si forte aliquando, quasi ad idem redi-

Epistola Dedicatoria.

re videor, in mentem, quæso, illud Socratis re-
vocetur, cui placebat ^{ἐ μὲν δὲ τ' αὐτὸν, ἀλλὰ ὅτι οὐκ} ^{αὐτὸν. Ἄξιον} sanè est (*Vir insignissime*) axioma
illud. Tantum quisq; scit, quantum operatur:
Quidam sciunt & multum & multa, nolunt ve-
rò prodire vel timiditate quadam (quod pusilli
animi, & otia nimium colentis, inditium est) vel
superbia elati alios quoscunque scriptores naso
suspendunt. Obijciant fortasse nonnulli juven-
tutem mihi; ideoq; silentium quinquennale po-
tius indicerent. Quibus nihilominus respondeo,
in hac ætate juvenili quinquennalem taciturni-
tatem effluxisse. Siquis insuper sortem meam,
& locum in Ecclesia mediocrem obijciat, hunc
omitto: nam dona Theologica qualiacunq; sunt,
ab æstimatione fortune, & dignitate loci pendere
non debent. Neceffe habui contra eruditorum
censuras se vires scuto instar Fabii defensionem
parare: Pro cæteris verò qui minus literati, hu-
jus orationis sensum non percipiunt, nihil extra
conciones afferre decrevi, quia cum his non est
tam agendum clypeo Fabii, quàm gladio Mar-
celli: scilicet errores & peccata ipsis aggredi
concionibus potius, quàm in principio longiores
ambages contexere. Quod reliquum est, oro, Vir
amplissime, ut hoc qualecunque mei in te studii,
& observantiæ testimonium æquo animo ac-
ceptes;

Epistola Dedicatoria.

ceptes; animumq; meum tui nominis, & publica utilitatis studiosissimum, pro tua virilimāgis ac magis confirmes. Haud inauspicatē in mentem venit quō tuæ excellentiæ hūic meum quantulumcūq; laborem, quem assumpsi, fidenter dedicarem, plenissima agnoscens minime displicere pietati tuæ quicquid in Christianæ Religionis profectum, & Dei gloriam in lucem venit. Deniq; has primitias, quales sunt, tuo Patrocinio (clarissime Vir) humiliter offero, teq; illas non ex illarum dignitate, sed ex animo meo æstimare obsecro, & hoc me a te impetraturum pro singulari clementia, & pietate tua non minime spero: qua spe fretus Deum ter optimum maximum precor, te omnibus thesauris cœlestibus magis magisq; ditare ad suam ipsius gloriam, & Reipublicæ utilitatem diu incolumem servare. Bene vale (illustrissime Vir) & in Christo Iesu Salvatore nostro his fruiere feliciter.

Dignitatis tuæ observantissimus,

GVLIEL. RESSOLDVS.



HOSEA 14. 5.

I will heale their Rebellions.



He worthy Prophet doth in this present Chapter, not onely invite the people to repentance, and to revert from their wicked waies, but doth also shew unto them the manner how they should performe it: Take unto you words, and return unto Iehova, & say unto him, Take away all iniquitie, & receive us graciously, and we will render unto thee the Calues of our lips, &c.

And to animate and strengthen them herein, hee doth plainly shew them, that this their humiliation and reversion shall not bee in vaine; but God will answer them in a most compassionate and comfortable manner, *I will heale their Rebellions, I will love them freely, &c.*

The limit of my now intended discourse lies within the compasse of these words, *I will heale their Rebellions.* In which I consider the subject and the predicate; the matter subject in these wordes, *I will heale*; the predicate in these wordes, *their Rebellions.*

B

And

Verse 2.

Verse 3.

And first for the matter subiect: In which I consider two things, the Person, and the Action: The Person emphatically set forth unto us in the pronoune *Ego*, I. The Action in the word Heale, *I will heale*.

And first for the Person, I: In which we may briefly consider two things, first, that it is God that doth *heale Sinne; secondly, that he is ready to perform

* Eſay 43. 25. that Cure. First, that it is God that doth heale Sinne, *I will heale their Rebellions*; and that two manner of waies, first by not imputing Sinne; secondly by quenching the flame thereof, burning and arising within us, by the force of his Holy Spirit. First by not imputing Sinne, therefore saith the Lord to his people, *I have put away thy Transgressions like a*

Eſay 43. 22.

Heb. 10. 17.

Rom. 8. 1

Cloud, and thy Sinnes as a Mist, that is, in respect of imputation: So that to these there is no condemnation; wherefore, saith *David*, *Blessed is the man, to*

Pſal. 32.

whom the Lord imputeth not Sinne. Again, he healeth our sinne by quenching the inherent flame thereof by the force of his Holy Spirit: for it is the operation

Rom. 6. 6.

Ephes. 4. 24.

of Gods Spirit to beat downe sinne, to mortifie corruption, and to renew in us the Image of God.

Thus wee see, that it is God that healeth sinne, as the efficient and principall Agent: Therefore to him let us seeke, of him let us desire the pardon and remission of our sinnes, of him let us intreat for the force of his Holy Spirit; to quench the flame of our inborne Corruption, bidding a farewell to all Romish superstitions, indulgences, satisfactions and invocations of Saints, for our God is a ielous God, and will not give his Glory to another.

Again, as it is proper unto God alone to heale Sinne, so hee is most ready to performe that Cure, which

which is the second point to bee considered. No sooner did *Ephraim* submit himselfe, and intreat the pardon of iniquitie, but presently the Lord replies, *I will heale their Rebellions*; plainly witnessing that he is not wanting to us, if wee be not wanting to our selves: but if wee acknowledge our miserie, and moure for our transgression, he is most ready to cure us: Oh how frequent are examples in this kinde! When *David* from his mourning soule did cry out, *peccavi, I haue sinned*, presently God had his Messenger ready to speake comfort to his soule, *Thy Sinne is put away*. When that Luxurious sonne, that had prodigally spent his portion, did but once cry out, *Father, I haue sinned against Heauen and against thee, and am no more worthy to bee called thy Sonne*, presently his loving Father did runne to meet him, hee did embrace him in his armes, hee did kisse him with the kisses of his mouth, and gave him royall entertainment. Alas, when deepe wandring *Mary* had the feeling of her Misery, that shee came and stood at the feet of *CHRIST*, wept and mourned for her transgression: oh how soone were the gates of Mercy opened unto her; how soone did shee heare a comfortable absolution? Oh that then wee would bee cautious, that wee be not wanting to our selves by the hardnesse of our hearts, refusing this blessed Cure: we haue *Christ Iesus* crying unto us with sweet and familiar termes, *Open unto mee, my sister, my love, my dove, my undefiled*. Hee tells us, that hee stands and knocks at the doore: If any man open unto him, hee will come unto him, and will suppe with him. Oh that then wee would endeavour to open our hearts to entertaine this heavenly

a. Sam. 12. 15.

Luke 15.

Luk. 7. 38.

Mat. 23. 37.

Can. 5. 2.

Rev. 3. 20.

Physician, that hee might heale and cure the deepe corruptions of them, lest whilst wee keepe fast the doore of our hearts, at length the doore of mercie bee shut against us, and wee perish in the loathsome defease of our sinne and wickednesse: And so much bricfly for the person, emphatically set forth in the pronoun *Ego*, I; *I will heale their Rebellions.*

Come we now unto the Action, exprest in the word *heale*; by which Metaphoricall speech is plainly intimated, that sinne is a defease: for as there are corporeall Maladies that doe affect the body, so there are spirituall Maladies that doe affect the soule.

Wherefore to insist upon this Metaphor, and the more cleerly to shew, that sinne is a defease, even a furious and a grievous defease, that doth in a speciall manner oppresse, contaminate and infect the soule; we may fiely compare it to a Fever, to a Leprosie, to a Phrensie, to a Lethargie. And first unto a Fever, and that in a fivefold respect; first in regard of debilitation: for as a Fever doth wonderfully debilitate and weaken the body, making it unfit to performe any validious exercise, so dealeth sinne with the soule, it so weakens it that it becoms unable to performe any holy duty, any fit action pleasing in the sight of God: for what saith *Salomone*? *The sacrifice of the wicked is abominable unto God*, all he doth is odious in his sight: for, as the author to the *Hebrewes* speakes, *without faith it is impossible to please God*. But where sinne hath plenall domination, there sauing faith hath no impression: therefore it followes, that all that these doe, is utterly displeasing unto God. Thus first sinne is fiely compared unto a Fever in respect of debilitation, it so weakens

Prov. 15. 18.

Heb. 11. 6.

kens the soule, that it makes it unable to doe any thing that is favorie in the sight of God.

Secondly, sinne is fitly compared unto a Fever *propter gustum*, in respect of tast: for as to him that is affected with a vehement Fever the most sweetest things become bitter and distastfull, so is it where the soule is laden with impiety, there the most wholesome and pleasant things (that which *David* proclaimes was sweeter to him than hony and the hony combe) becomes most sharp and unsavory. What could bee more sweet than Christs most heavenly speech delivered in the sixt of *Iohn*? Except yee eate *Ioh. 6. 53, 54.* my flesh and drinke my bloud, yee have no life in you. whosoever eateth my flesh and drinketh my bloud, hath eternall life, &c. Oh what could bee more sweet than this heavenly voice? but what could bee more harsh, or more distastfull to the soule-sick carnall Capernaïtes? therefore they cry out *εὐχαρίσταντες αὐτῷ*, oh this is a hard speech, who is able to heare it? Again what could be more sweet than our Saviours blessed speech to that penitent sinfull woman, pronouncing to her a most comfortable absolution, *Thy sinnes be forgiven thee*? yet what could bee more displeasing to the arrogant Pharisees? therefore they murmured among themselves, *who is this, that even forgiveth sinnes*? Thus *Luke 7. 40.* secondly sinne may fitly bee compared to a Fever *propter gustum*, in respect of tast: for it makes the sweetest and most favorie nutritives, to seem as if they were most sharp and violent distructives.

Thirdly, sinne is fitly compared to a Fever, in respect of digestion: for as the fierce inflaming Maladie doth so oppresse the stomach, that it disables it

to

Gen. 6. 3.

Gen. 19. 24.

Exod. 5. 1.

Ver. 2.

Jer. 18. 12.

to admit digestion to the most wholesome food, but oft makes it become so loathsome to it, that it doth *evomere*, send it forth againe; so dealeth sinne with the soule, it disables it to admit digestion to the most heavenly things, but makes them so loathsome to it, that it suffers it not to possesse so much as any quiet impression: Hence it was, that though *Noah* spake to the old world to returne from their impieties, or else the Lord would destroy them by a generall deluge from off the face of the earth: though he did build the Arke in their sight, to shew the certainty of this iudgement, unless they would revert, and continued this admonition by the space of a hundred and twenty yeeres; yet behold their miserable state, they admit it no digestion, but did as it were *evomere*, send it forth againe: for their soules were full of sinne, the imaginations of their heart even altogether wicked. Though *Lot* proclaimed the voice of God to the wicked Sodomites, that they should depart from that pernicious citie, for God would destroy it: alas, they held it ridiculous, they admit it no digestion, for their soules were full of sinne, Though *Moses* delivered the expresse word of God to *Pharaoh*, that he should let his people goe, and free them from their grievous captivity: alas, his stomach would not beare it, hee would give it no passage, but twas loathsome unto him. therefore hee replied, *who is the Lord that I should beare his voyce? what, is there any that can command me? any, to whom my Scepter should stoop?* for his soule was full gorged with horrid finnes. So though the Lord by his Prophet *Jeremy*, did plainly witnesse against the wicked ones of those times, that he had prepared

prepared a plague for them, that hee had purposed a thing against them, and therefore invited them to returne from their sinister waies, to prevent that fearfull stroke of his iustice: alas, they would none of it, they admit it no digestion, but returne it up again, desperately answering, *wee will walke after our owne imaginations, wee will doe every man after the stubbornnesse of his wicked heart,* for their soules were full of sinne. So our blessed Saviour gave that yongue Man in *Mathewes* Gospell a speciall Cordiall, to revive his dying spirits, to cure that great disease, the Philarguria of his soule, but oh the misery of that fearfull sinne, it suffers it not to worke upon him, it sends it up againe: alas, he went away sorrowing. Faine hee would have retayned Christs blessed portion, but the strength of his disease would not admit it; therefore he bids a farewell to Christ Iesus. Thus thirdly sinne is fitly compared to a fever. It takes away the stomack of the soule, and makes it unable to digest the most wholsome things.

Fourthly, sin is fitly compared to a Fever *propter inflammationem*, in respect of fierce and violent inflammation: for as that virulent Maladie burnes, and with its unnaturall heat torments all the vitall and spirituall powers, so deales sinne with the soule, for even oft in this life, it fearfully inflames it, burnes it, and fills it full of wrathfull horror: For although wicked and prophane persons doe many times passe by the remembrance of their sinnes, either by lascivious discourses, vaine societies, dissolute sports or the deep habit of sinne, for, as *Bernard* speaks, an evill habit doth harden, and, as *Isidore* speaks, makes us become even without sense and feeling;

But

Gen. 4. 7.

Gen. 10. 9.

Gen. 4. 9.

Gen. 4. 13.

But what? oh, yet sinne lieth at the doore, it waits opportunity to plunge the soule with fearfull misery, pursuing the conscience as a swift hunting *Nimrod*, as a speedy footed *Nimshi*. There was a time when *Cains* conscience had no feeling of that great sinne of murder, which hee had committed, nay though God spake to him, and asked him, *where is thy brother?* which a man would thinke should have made *Cain*, to have lookt downe upon his guilty conscience, and to have stood amazed, shakt and trembled at this voyce: but alas, it stird him not at all, hee was stout, and stood as it were at defiance with God, as if he had done him the greatest wrong that could be, so much as to insinuate such a matter with him: Therefore he insolently replied, *I cannot tell, am I my brothers keeper.* As if hee should say, I hope you will not lay his death to my charge, will you offer mee that indignity? So that here *Cain* was without all touch of conscience, his great crying sinne of murder troubled him not at all: but what? was this alwaies *Cains* state? oh no, at length you may behold the fearfull fury of this sinne, so flame up in his soule and conscience, that the extreame burning heate thereof, did make him cry out, *My sinne is greater than can bee forgiven.* Strange alteration, of late he saw no sinne, it troubled him not at all; and now hee sees so huge a burning flame, that hee thinkes all the ocean of Gods mercy is not able to quench it: therefore he cries out, *My sinne is greater than can bee forgiven.* Again, there was a time when treacherous *Indas* had no tast nor feeling of his wickednesse, he plotted and practised against his most innocent Master, he combined and conspired

red with the Scribes and Pharisees, Christs most
 cruell enemies, he concluded with them, to betray Mat. 26. 14.
 him into their hands, and that for a meane and a
 base reward: and what? was hee toucht for this Vers. 15.
 sinne? oh no, hee came into his masters presence
 with the rest of the Apostles, and heard him openly
 divulge, One of you shall betray me: yet it stir'd Ioh. 13. 21.
 him not at all, it wrought nothing upon his fast
 clasp'd conscience, but he was bold, and questioned
 his Master, as if he had been as cleere a man as could
 be. Is it I, Master? As if he should say, I hope, Ma-
 ster, of all the rest, you will not thinke that I would
 doe such a deed: what I betray you? I, your ser-
 vant, an Apostle, whom you have preferred to bee
 Treasurer, and Keeper of your store: what, I, be-
 tray you? my Master, my most loving Master, an
 innocent Lambe, a blessed Saviour? oh pray thinke
 not that I would do such a deed. Nay though Christ
 answer him and tell him plainely, Thou hast said, oh
Judas, thou art the Man, how smoothly and cun-
 ningly soever thou carrie it; yet it moved him not
 at all, all this while his conscience was asleepe, and
 so on it goes, *Judas* takes his money, Christ is be-
 trayed, he is condemned, he must dye. And what,
 still asleepe, *Judas*? oh no, now the case begins to
 be altered; now his sinne begins to rouse him up;
 now it makes such a fire in his soule, that he hath no
 rest, but runs up and downe like a Mad man; now
 the treacherous hier, which was before more deare
 to him than his Masters life, oh now he cannot in-
 dure it, but up he takes it, and downe to the Priests Mat. 27. 39.
 and Elders hee goes, throwes it them againe, and
 cries out unto them, *I have sinned in betraying the*

innocent blood. And thus hee runs to and fro in the fury of his inflamed sinne, without all ease, without all rest, as if hee were in hell already, untill at length he becomes his owne executioner, the worst handes living executing the worst man living. But what should I speake of these thus deeply wicked? If Gods owne children shall dare to bee so bold to suffer sinne to rest upon their soules; oh, in these it will breake forth into a fierie flame that will guileously scorch, burne & torment their consciences: for sinne, it disquiets a man, generally all sorts of men, and suffers them not to possesse any true peace of conscience. When *Adam* had once committed sinne against God, oh how hee was vext, how his soule burnt with feare and trembling; so that hee ran away from God, hee hid himselfe from his presence, that God was faine to call after him, *where art thou Adam?* When *Jonah*, Gods owne Prophet, had disobeyed the voyce of the Lord, oh how hee was stung in conscience, he had no rest, he fled from place to place, he shipt himselfe to sea, he bestowed himselfe in the lowest houldes, to hide himselfe from God, and to passe by the furie of his burning sinne, he betooke himselfe to sleepe, but all in vaine, hee is rows'd up againe; for without the winde and the waves pursue him, the Lott discovers him; within his conscience hunteth him with a fiery flame, which makes him cry out, *Take me, and cast me into the sea, so shall the sea be calme to you; for I know* (oh the force of a guilty conscience) *that for my sake this great tempest is come upon you.* This was *David's* state, which made him complaine, *There is no rest in my bones, because of my sinne, my iniquities are gone*

over.

*Holcar in Libr.
Sap. Peccatum
inquietat ho-
minem, nec
permittit ha-
bere pacem.*

Gen. 3. 9.

Jon. 1. 13.

Psal. 38. 3, 4.

over my head, they overwhelme mee, and are as a sore
burthen too heavy for mee to beare, oh inflamed con-
science. This was Hezekiahs state, which made him
conclude, *That it brake his bones like a Lion, and en-
forced him to cry like a Crane, to chatter like a Swal-
low, and mourne like a Dove;* nay (which farre ex-
ceeds all comparifon) when that blessed Saviour,
that immaculate Lambe Christ Iesus, which had no
sinne inheritive, sinne onely imputative, ours, none
of his owne, when hee in this kinde did beare our
finnes, it made him grovell upon the earth, it made
him distil down drops of bloud, & at length mourn-
fully to cry out, *My God, my God, why hast thou forsak-
ken me?*

Esa. 38. 13, 14.

Luke 22. 44.

Mat. 27. 46.

So that sinne is fitly compared unto a Fever *prop-
ter inflammationem*, in respect of the burning heate
it brings upon soule and conscience, perplexing the
very Saints of God; yea (as wee see) often deeply
plunging the most cauterized conscience: Wicked
men may for a while brave out their finnes, and pass
them by with a senselesse heart, despising & casting
off the testimony of their conscience, as did those
Gentiles which the Apostle tells us were *anymus*,
past feeling, by which, as *Seneca* speaks, they be-
came the more miserable and inthrall'd; yet this
will hardly bee alwaies their estate, sometimes the
horror of conscience will broile up in their soules,
as an unquenchable fire, for, as *Iuvenall* speaks,
they doe day and night carry their witnesse in their
breasts, which will sometime or other pierce them,
and makethem to heare his voyce: therefore saith
the Prophet *Esay*, *The wicked are like the raging sea
that cannot rest, whose waters cast up mire and dirt;*

Without re-
morse of con-
science.

Senec. ep. 43. Oh
te miserum, si
contemnis
hunc testem.

*Iuvenal. de sca-
lerat.* Nocte
dieque suum
gestant in pec-
tore testem.

Esa. 57. 20.

Eia. 57. 20.
For, as Ildore
speakes, nulla
gravior pena
quam mala
conscientia, no
greater punish-
ment than an
evill consci-
ence.
Prov. 13. 21.

The axiom
(*apirivatioe
ad habitum im-
possibilis est re-
gressus*) may
well be said to
be true in re-
spect of this
spiritual death.

the filth of their sinnes and abominations, to the most grievous terror of their soules; *For there is no peace, saith my God, unto the wicked.* Hence it is that Salomon tells us, *That afflictions doe follow sinners;* even wrath, anguish and horreur of soule: they may seeke many meanes to passe them by, but their wickednesse will lie in waite for them, to scorch and burne them with unappeasable miserie.

Lastly, sin is fitly compared unto a Fever *propter privationem*, in respect of privation: for as that fierce maladie doth often times deprive of all virall power, and brings downe the body to the dust of the earth, so is it with sinne, it doth oft-times so seaze upon the soule, that at length it deprives it of all spirituall life, and throwes it downe to eternall miserie never to bee recovered. So that in this respect well may wee say that true is the axiom, that from the privation to the habit, the returne is impossible: for whom sinne hath once totally slaine and throwne downe to the grave of miserable impenitencie, there is no returne againe. This was the estate of the aspiring Angells, sinne slew them, and deprived them of all spirituall life, and threw them downe to eternall miserie, never to be regained againe: So deales sinne with all prophane persons, who continue it and nourish it in their soules, at length it utterly kills them, takes from them all hope of life, all hope of felicity, all grace in this world, all glory in the world to come, and makes them owners of eternall thraldome.

Thus we see sinne is a disease; and therefore first in a fivefold respect fitly compared unto a Fever.

Secondly, the maladie of sinne is fitly compared

to a Leprosie, and that in regard of a threefold Sympathie, Separation, Infection and Curation. First, it is fitly compared unto a Leprosie, in respect of Separation: for as that loathsome maladie doth occasion a man to bee separated from the company of men, so deales sinne by the soule, it doth cause a separation, and that a most grievous one, betwene the Creature and the Creator, between God and our soules; and therefore from all Grace and Glory, from all holy men and Angells. This the worthy Prophet declares to bee the force of sinne, *Your iniquities (saith he) have separated betwene you and your God, and caused him to hide his face from you, that hee will not heare.* This, the last sentence to bee pronounced against the wicked doth plainly witness, *Goe yee cursed into everlasting fire.* Goe; there is the separation of most grievous nature, even from God and all the godly, from all joy and comfort, from all blisse and happinesse unto endlesse miserie. Thus first sinne is fitly compared unto a Leprosie in respect of separation.

Secondly, it is fitly compared unto a Leprosie, in respect of infection, and that in a twofold kinde: for first, as that grievous maladie is of that nature, that it doth soone spread an infectious steame unto all those that associate themselves with these, so deales sinne, it doth soone (as *Seneca* speaks) taint and infect the neighbouring parts. Hence it was that our grant-parent *Eve* associating her selfe with the wicked Serpent, became soone infected with his contagion, to her great miserie, and the miserie of all her posteritie. Hence it was that godly *Ioseph* living in the polluted Court of *Pharaoh*, became

Esa. 59.2.

This separation is not the least punishment that shall befall the wicked: for if *Abraham* did desire rather to die, than not to behold the face of his father *David*, what great dole shall it be to the wicked, that they shall be separated from the presence of God, and all the godly for ever? *Chrysost.* concludes, that omnes pœna non sunt illi pœna comparari, all punishments are not to be compared to it.

Senec. Vitia serpunt in vicinis, & contagunt innocent.

Gen. 3.

Gen. 41. 15. soone tainted with the contagion thereof, to sweare by the life of *Pharaoh*, and to speake against his own knowledge and conscience. Hence it was that the Apostle *Peter* conversing with the wicked company, the enemies of Christ Iesus, became so farre infected with their foule pollution, as to deny his most loving Master: Therfore well might *Anselme* say *inter malos boni gemunt*, &c. the godly doe grone amongst the wicked, as the wheat amongst the chaffe, as the lillie among the thornes: well might *Bernard* complaine, woe is mee, for dangers are on every side, warres on every side, darts doe flie on every side, on every side temptations, whether soever I turne me there is no security. The people of *Israell* had great experience hereof, whilst the Cananites became as thornes in their sides, deeply piercing them with the foule infection of their loathsome impieties: Thus we see that sinne is fitly compared unto a Leprosie in respect of infection, spreading it selfe abroad unto remote and neighbouring parts.

Secondly, sinne is fitly compared unto a Leprosie, in regard of infection more proximate and personall: for as that disease doth spread it selfe all over the body, infecting every part thereof with its foule contagion, so deales sinne by the soule, it spreads it selfe all over it, it annoyes and pollutes every part thereof, it blindes the understanding that it cannot discern the excellent things contained in Gods word, it dulls the will, and makes it froward in the waies of God, most backward to all goodnesse, most forward to all evill, it depraves the affection, and makes it alienate from God: for

as one speaks, a sinner is dumbe and blinde, he hath neither will nor tongue that prayseth and magnifieth God, he hath neither understanding, nor heart apprehending, or taking knowledge of his sacred mysteries; for as the Apostle speaks, *The naturall man perceiveth not the things that are of the Spirit of God: they are foolishnesse unto him; hee cannot know them for they are spiritually discerned.* Thus wee see, that sinne is fitly compared unto a Leprosie, both in respect of remote and proximate infection.

Lastly, it is fitly compared unto a Leprosie, in respect of curation; for although it bee a worthy rule concerning all maladies, to stay them in the beginning for feare they grow incurable, yet is it most especially urgent concerning this foule contagion: for if this be not soone lookt unto, even in his very enterance, alas, it growes forever incurable: Such a disease is sinne if it bee not carefully lookt unto in the very beginning of it, it will soon take strength and grow exceeding dangerous; for a sinner grown old in sinne, becomes hardned by sinne: therefore *Hierome* gives worthy counsell, to destroy this enemy whilst he is smal, even when it is but in thought: for as *Bernard* tells us, Evill thoughts whilst they dally with us, they throw us downe to destruction. Thus wee see that sinne is fitly compared unto a Leprosie in respect of separation, infection, and curation.

Thirdly, the disease of sinne is fitly sympathized by a Phrensie, and that in a threefold kinde; in regard of security, in regard of stolidity and foolishnesse, in regard of fiercenesse and violence. First, in respect of security; for those thus affected; how much

Parat Ser. de Temp. Peccator mutus & cecus est.

1. Cor. 2. 14.

Principiis obsta sero Medicina paratur,

Peccator inveteratus per peccatum induratur. Hieron. Dum parvus est hostis interfice.

Bernard. Male cogitationes dum ludunt illudunt.

Sin fitly compared unto a Phrensie proper securitatem, stoliditatem, violentiam,

nam admodum,
or common
sense is so of-
fended in
those trouble
with Phrensie,
that they can-
not rightly
judge of the
nature of any
thing, as *Arist.*
doth witness,
lib. 3. de anim.
cap. 2.
Hecot in Lib.
349. Peccator
quanto peior
tanto minus se
reputat pecca-
torem.
Prov. 18. 3.
1. Sam. 15. 31.

Esa. 47. 8.

Dan. 4. 27.

Luke 12.

much the more grievously the maladie doth possesse them, so much the more secure they are: carelesse of any thing, presumptuous in all things, fearing no danger, as having lost the use of common or reflecting sense, by which they should judge of the nature of things. So is it with those laden with the Phrensie of sinne; how much the more deep in iniquity, so much the more secure: for it is truly said, that a sinner how much the more worse hee is and deepe in sinne, so much the lesse doth hee repute or reckon himselfe a sinner: whence it is that *Salomon* tells us, that a wicked man when hee comes into the depth (of wickednesse) he contemnes, that is, all admonitions, all concept of misery, & becomes most presumptuously secure, never considering any imminent danger, or stroke of justice ready to bee imposed for sinne committed; as *Agag* when hee was ready to be hackt in pieces, hee securely concluded, the bitternesse of death was past: So pernicious *Babel* when God was ready to throw downe judgement against her, shee presumptuously resolved, *I shall be a Lady for ever, misery shall never seaze upon mee.* So *Nebuchad-nezzar*, when hee was ready to be rejected, and made as a beast of the field, hee securely proclaimed a most induring pompe, *Is not this great Babel that I have built for the house of the Kingdome, by the might of my Power, for the honour of my Majesty?* As if hee should say, my state shall never be changed, who can bring downe my might and power? So that pampered Epicure, though God had sent out a decree against him, that very night to take his soule from him, yet silly sot (the picture of this madde world) hee went to bedde with a wonted song

song of presumptive security; *Soule take thine ease: thou hast much goods laid up in store for many yeares*: little thinking that that very night should put a period to his life, and turne his long hoped joyes to present everlasting woes: therefore first sione is fitly compared to a Phrensie in respect of security.

Secondly, it is fitly compared to a Phrensie *prop-ter soliditatem*, in regard of the foolishnesse of him that is troubled with this disaster, for when hee is in the greatest misery, most oppressed with the strength of his disease, yet still you shall behold him as it were to laugh and carrie a pleasant countenance: so is it with him whose soule is troubled with the disease of sinne, when hee is extreemly miserable, when the strength of his foule sinnes are readie to throw him downe to destruction, yet still you shall see him to be full of jollitie, and to carry a pleasant countenance. This was the state of Ierusalem, who troubled with the Phrensie of sinne, became passing pleasant, never discerning the time of their visitation, never considering their imminent distress. Christ wept for them, but they never wept for themselves, but became full of mirth and insultation, even when Christ was ready to denounce a wofull curse against them, *Behold your habitation shall bee left unto you desolate*. And such wee may daily see to bee the state of all inveterate in sinne: they walke with lifted up countenances full of jollitie and insultation, yea even those that would

The reason of usual Laughter in such as are distracted, is, because the phantasie of such doe continually erre in the judgement of the object, so that they cannot discern betweene matter of joy and matter of sorrow: now it is cleere, where there is no judgement, there can bee no distinction or discretion of objects: and humane nature is rather carried to laughter than to sorrow, especially where the disease is not of

melancholie, very fierce and fervent, for man is naturally *animalis*, a creature apt to laugh, albeit the temperament of the humours doe often hinder the production thereof, and makes them become *dyrraspi*, as *Craffus* and *Hieracius*, which were seldom scene to laugh.

Esa. 3. 16.

bee accounted the sonnes and daughters of Sion, we may behold them to be haughtie, to walke with stretched out necks, and wandring eyes, as the worthy Prophet speakes, shewing much more insultation than humiliation, carnall jollitie than religious pietie. Thus wee see that sinne is fitly compared to a Phrensie, in respect of the mad follie of them affected with that disaster.

This is the quality of those, the ground of whose distraction is fervent burning melancholic.

Psal. 73. 9.

Exod. 14. 8.

Thirdly it is fitly compared to a Phrensie *propter violentiam*: for as he that is distracted becoms fierce and violent, full of rage, seazing upon any, even his dearest friends, and is not reclaimed but by bands and fetters; so deales sinne with the soule, it makes it fierce and cruell against God: for when the Holy Ghost would describe a man laden with the Phrensie of sinne, hee tells us, that he sets his mouth against Heaven, he wars with God himselfe, and is never reclaimed but by the speciall power of his justice. This was *Pharaohs* state, which made him stand against God and all his power: the ten mightie strokes which he strooke at him, they danted him not at all, but still hee maintained his warre against God, and went on in the pursuit of his violent will, and never left till God was faine to strike him downe with the hand of his judgement, and swallow him up, and his whole host in the furious waves of the sea. And such become all those that deeply lade themselves with the Phrensie of sinne, they grow fierce and mad against God, and nothing can remove them, no voyce of God, no mercie nor menace, but on still they goe with all violence, as if they would pull God out of his throne, untill at length he is faine to rowse himselfe up like a Giant, and

and by the invincible hand of his justice throw them downe to eternall miserie; for as the Prophet *Esay* speaks, Let mercie bee shewed to the wicked, Esay. 26. 10
(corrective mercie in punishing and afflicting them to turne them from the evill of their waies) yet they will not learne righteousness &c. they will not behold the high hand of God, but will still warre against his Majestie. Thus we see that sinne may fitly bee sympathized by a Phrensie, in respect of security, in respect of foolishnesse, in respect of fiercenesse and violence.

Lastly, sinne is fitly compared unto a Lethargie: for as this disease, as *Aquieta* writes, drawes upon the bodie even a continuall sleepinesse, and as *Trallianus* saith, such a forgetfulnesse, that they forget what to speake or what to doe, yea as *Constantius* speaks, the necessarie actions of life; so deales sinne with the soule, it drawes upon it such a deadly and fearefull sleepe, that these thus affected, forget the most necessarie things, that which most specially concernes them, even all the waies of God, all reverent feare and obedience to his Majestie, all peace of conscience, all salvation of their soules, all eternall joy and felicitie, in a word, all consideration of their estate and condition. Oh doe but survaie the passage of a wicked man, and is it not cleere that his soule is thus affected? alas, hee goes on in a fearefull way, and seemes not to remember so much as what way it is, or whither it tends, or what will bee the end of it; hee hath a soule an immortallesse, and a body the organ of that soule, both which must appeare before Gods Tribune, to receive a sentence according to their workes; but 1. Cor. 5. 10.

he seemes utterly to forget it, as if he had no answer to make, or doome to receive, or soule and body to be saved, or condemned: for who so did but duly consider amongst many other the like passages, that onely which the Apostle doth plainly witnesse. That an account must bee given for all the things done in our bodies, whether they be good or evill: how could it but reſtraine the force of sinne, and beate downe the height of wickednesse? but the long continued Lethargie of their impieties hath drawn so deadly a sleepe upon their soules, that they become even utterly forgetfull of their miserable estate and condition, never remembering that which *Augustine* doth plainly witnesse, that whatſoever they doe, they doe it before the face of God, and that whatſoever it is that they doe, that he sees it better than they themselves that doe it. All things, as the Apostle ſpeakes, being naked and open to his eyes with whom we have to doe, even their ſecrets, which hee will judge by Ieſus Chriſt; nor will his eye ſpare them, nor will hee have pitie upon them, but will lay upon them all their waies, and their abominations ſhall bee in the miſt of them, and they ſhall know that he is Iehova that ſiniteth: all which the deadly sleepe that the Lethargie of their sinne brings upon them, ſeemes to draw into an utter oblivion. And thus we ſee that ſinne is ſiedly compared to a Fever, to a Leproſie, to a Phrenſie, to a Lethargie.

Oh now, what ſhall this impreſſe within us? Is this the nature of ſinne? is it a diſeaſe? a diſeaſe ſo grievous? ſo hard to bee cured? how well might this inſtruct us to reliquish ſinne, to bee warie how

we

Aug. Quæcun-
que facio, ante
te facio, & il-
li i. quicquid
eſt quod facio
melius tu vides
quam ego qui
facio.

Heb. 4. 13.

Rom. 2. 16.

Ezech. 7. 9.

we entertaine that dangerous maladie? But what
 may we not here stand a pauld and amaz'd? may we
 not well cry out, *oh tempora, oh mores?* for what
 heart can conceive, what eare hath heard, or what
 tongue can expresse the miserie of these times? oh
 that the eternall power would inspire some power
 of his spirit, to make our dull and earthie mindes
 fit to record, and apt to utter some breuiat of this
 wicked age. Alas, forsake our sinnes? warie how
 we give entertainment to sinne? a strange discourse:
 oh how the flintie heart returns it back againe, and
 seemes to eccho in my eares, Tush, tush, a voyce for
 heaven but not for earth, what, should we become
 the wonder of the world? tis not the fashion of this
 strong stomackt age, to make a question how full
 they gorge themselves with sinne. Most true indeed,
 what can bee more cleere? for now the trade of sin
 is growne full ripe, * hee is held a sort of no regard
 that treads but ordinarie stepps of sinne: but dives
 he downe to hell, and fetch he thence some strange
 unheard of damned plot, that may amaze the minde,
 astonish modest eares, and be a wonder to the world;
 hath he not only (as *Basil* speaks) a notable dexte-
 ritie to invent mischiefe, but (as *Eustathius* speaks)
 becomes most diligent and watchfull to put it in
 practice; oh he is the man, surpassing wise, a worthy
 politician, oh none so him. Those grosse and com-
 mon sinnes, ebrietic, adulterie, base usurie, and
 foule blasphemie, become such hacknies of the
 world, so frequent and familiar in every place, that
 these, they seeme no sinnes at all, they will tell you
 they can prescribe, If you commence a suit, they
 will plead a custome, If you urge it further, they
 will

The opinion
 of the world

*κακότης καὶ
 celeritas ad ne-
 quitiam.*

*κακότης καὶ
 maligne dili-
 gens.*

Such, amongst
 other of this
 time, seeme
 those to be (in
 the Romish
 iudgement)
 that plotted
 that horrid
 stratagem, the
 powder-trea-
 son.

Egregious
wickednesse
reckoned by
unhallowed
spirits for wise
political inven-
tions.

The indulgent
judgement
that men use
to have of sin
and wickednes.

will prohibit, and draw you downe to the judgment of the world, where you may bee sure they will prove their suggestions: So that these foule sinnes by their communitie and continuitie, seeme to have purchased to themselves such a kinde of immunitie, that you may behold them to walke up and downe the streets without controule, very gravely, very gentleman-like, as if they had nothing to doe with the societie of hell, as if these were no sinnes at all: for in this deepe transgressing age, nothing seemes worthy of that name, but some horrid-acted stratagem, that may seeme to put the very Divells themselves to schoole; now none seeme to bee wicked, but such as are *exaggerati*, extreame-ly wicked, wicked as it were beyond comparison. oh such bee our times, so strange bee our affections: but oh wretched creatures, whither doe you bend your course? oh see your estate, observe your condition, you are full of foule diseases, your soules are laden with the burning Fever of sinne, with a loathsome Leprosie, whose great contagion is ready to make a separation betwixt you and your God; alas! with a violent Phrensie, which makes you warre against God, grow insensible of your miserie, and smile when your destruction approacheth; even with a grievous Lethargie, which makes you sleepe in sin, and continue in wickednesse, never remembring either heavenly joyes, or hellish miseries. And what, will you still remaine in this estate? will you take no notice of your great distresse? shall neither the burning of the Fever, nor the contagion of the Leprosie, nor the violence of the Phrensie, nor the oblivion of the Lethargie worke any im-
pression

pression upon you? shall they be no motives to you, to make you forsake your impieties, and to become warie how you entertaine any sinne, which ever carries with it the nature of all these grievous diseases. Oh then what can remaine to you, but endlesse woe and miserie? what can be your estate? but as *David* spake of the mountaines of Gilboa, never dewes to fall on you more, no showres of grace to mollifie your hearts, but as you have begun in sinne, so to end in sinne, through the strength of your disease by which you have so violently resisted the sweet fountaines of Gods mercies, so often compassing your soules. But blessed bee the hills of Armenia, which give rest unto the Arke of the Lord, oh blessed those that give way to this voyce of God, and become moved to forsake their sinnes, and cautious how they ever entertaine that grievous disease, which seekes to inthrall them with an incurable distresse. And thus much for the action Metaphorically set forth in the word, *heale*, plainly shewing sinne to bee a dangerous disease, and consequently neverable to bee cured by any, but by God himselfe, as the principall efficient, which concludes the scope of my first part, the matter subject, *I will heale*.

Proceed wee now unto the second generall, the predicate, *Rebellions: I will heale their Rebels*. When sinnes of infirmitie or sinnes of ignorance are committed, these doe taint the soule, and make it liable to eternall death; for the reward of sinne (of any siene whatsoever) is death: but when wee lade our selves with *rebellions*, sinnes pertinaciously committed, and continued in against our know-
ledge

Rom. 6. 23.

ledge and our conscience, oh these may well be said to exasperate and incense a speedie passage of Gods justice against us; for as the Prophet *Samuell* speaks, Rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie, as proceeding from the same loathsome sinke, an incredulous unbeleeving heart, yet even this great wickednesse the Lord is content to heale and cure it to the repentant and truly humbled; *I will heale their Rebellions*: plainly shewing, that great sinnes limit not Gods mercies, but if we truly mourne for sinne, and become sincerely humbled for our impieties, endeavouring to apply his blessed mercies unto them, desiring them in the merit and mediation of that loving Saviour Iesus Christ, he will not faile to heale even the rebellious soares of our soules. When bloudy *Cain* and treacherous *Judas* had committed great and grievous wickednesse, whence was it that they perished in their evils? alas! not because Gods mercies were not able to cure them, but because they desperately despaired, & never fixed eye upon those soveraigne comforts: Wee may see in *Matthewes* Gospell our Saviour tells us, he would have gathered together wicked and rebellious *Ierusalem*, as the hen her chickens, but they would not, they regarded not his loving mercie, they would not discern the time of their visitation; no, though that blessed Saviour did seeke to move them unto it, even with mournfull reares from his eyes, crying out, Oh if thou hadst knowne at the least in this thy day those things that belong unto thy peace. It is a worthy speech of a learned Father, that man becomes hardned and wants grace, not because God doth

not

Luc. 19. 42.

Auguſt. Non ideo non habet homo gratiam, quia Deus non dat, sed quia homo non accipit.

not offer it, but because man receives it not when it is offered: for the Lord himfelfe protests, that as hee lives hee desires not the death of the wicked, but that hee should turne from his way, and live; therefore hee concludes, with a serious invitation, *Turne you, turne you from your evill waies, for why will yee dye oh yee house of Israell?* We may see in the first of *Esay*, that having earnestly invited that Rebellious people to turne from their pernicious courses, presently he inferrs; And then let us reason together, then I will admit conference with you, to the great peace and comfort of your soules, that were your finnes as crimson, they shall bee made as white as snowe, though they were red like scarlet, they shall bee as wooll: oh then, as *Ausina* speaks, cast not away your selves, refuse not his mercie when it is offered; for we see it cleere, that great finnes limits not Gods mercies, but, as the same worthe Author speaks, as the earth abounds with mans miserie, so it superabounds with Gods mercie, yea, saith hee, that very thing shall bee required of a wicked man, that he would not receive mercie when it was offered: Wee reason not here what inabilitie man hath brought upon himselfe by the distempered surfeit of sinne, but let us all understand that to bee true which *Salomon* records, That God made man righteous, but he hath sought many inventions; many sinister courses to loade his soule with sinne; and wilfully following lying vanities, doth (as the Prophet *Ionah* speaks) forsake his owne mercie; that wee may well say with the Prophet *Hosea*, That his destruction is of himselfe; even by his wilfull contracting and going on in sin,

E
obstinately

Esa. 1. 19.

Aug. in Psal.

Ibid.

Eccles. 7. 31.

Ion. 3. 8.

Hos. 13. 9.

Mat. 23. 37.

Pfal. 95. 7. 8.

Aug. in Psal.

Rev. 3. 20.

Rev. 6. 16.

Rev. 9. 6.

Arist.

Hos. 14. 3.

obstinately hardening his heart against the many loving and mercifull invitations of the Lord, who would gather these together as the hen her chickens : oh then let me invite you all with that worthy speech of the Holy Ghost, *To day if you will heare his voyce harden not your hearts* ; oh harden them not against the mercifull voyce of the Lord, against the operation of his holy spirit, which seekes to heale even the rebellious soares of your soules. Let mee say to you with worthy *Augustine*, Receive mercie, my Brethren, even the mercie of humble and penitent hearts, the mercie of remission and pardon of your sinnes, to the which the Lord invites you, for which the Lord now knocks at the doore of your hears : Oh let us all receive it, let none of us sleepe or drowse in the receiving of it, lest hee be one day rowsed up to render an evill, and a grievous answer before the tribune seat of Iesus Christ, when in the terror of his wounded soule for the guilt of his many sins committed, hee shall wish that the mountaines and rockes would fall on him, and hide him from the presence of him that sitteth on the throne, and from the wrath of the Lambe ; and shall seeke for death and shall not finde it, and shall desire to dye (which yet nature abhorres as the most terrible of all terrible things, as the very Heathen man concludes) but death shall sic from him. Oh then receive wee this mercie from our God who thus lovingly offers it, and let us, as this worthy Prophet adviseth, take unto us wordes, and turne unto the Lord, and say unto him, Take away all iniquitie, and receive us graciously, so will we render the calves of our lips, that hee may yeeld us a comfortable answer ;

swer, *I will heale your Rebellions*; even the greatest soares of your soules, to the eternall peace and comfort of your consciences. oh blessed those that thus receive the mercie of their God. Wherefore this wisdom, to attaine the cure of our long festered soares of sinne (some tending to schisme and faction, some to atheisme and profaness, but all grievously dangerous) the eternall Father presse within us, for the precious merits of his deare sonne Christ Iesus. To whom with their most holy sanctifying spirit, three persons and one indivisible essence, be all praise, power and glorie, ascribed, from this time forth for evermore.

FINIS.

every I will have been killed over; even the precious
 lives of your children, to the great loss and com-
 fort of your consciences, of which I am sure this
 nation the more of their God. We therefore this
 will do us, to make the cause of our Lord Jesus
 Christ of the least and least of his children and nation,
 and to the least and poorest of his people, by
 the means of our small light, to make within
 for the present work of his love, to be Christ
 Jesus. To whom with their most holy teaching
 light, their persons and one individual of them,
 of all means power and glory, from
 God, from this time forth
 for evermore.

 FINIS



JOHN IO. 27.

*My sheep doe heare my voyce, and I know them,
and they follow me.*

WE may see (Right Worshipfull and well beloved in our Saviour Christ) in the twentie fourth verſe of this chapter, that the Iewes did compaſſe about our Saviour, demanding of him, how long hee would hold them in ſuſpence; If thou art the Chriſt tell us plainly. A ſtrange demand, for this bleſſed Saviour had both by word and worke plainly witneſſed that he was the Meſſiah: therefore hee replies unto them, I have told you, and you beleeve not, the very workes which I doe, doe teſtifie of me (that I am the Chriſt) but you beleeve not. And he ſhewes them the reaſon of this their unbeleeſe, for that they were none of his ſheep: that they were none of his ſheep he proves Categorically, thus:

My ſheep heare my voyce, but yee heare not my voyce; therefore yee are not my ſheep. Or becauſe the propoſition conſidered in the whole wordes is connexive, as conſiſting of divers branches: we may frame the aſſumption accordingly, the *Major* lying thus in my text.

My ſheep heare my voyce, and I know them, and

The propoſition conſidered ſeparatively, is categorical; conſidered as it is connexive and knit together by conjunctions, it may be ſaid to be hypothetically, that is, materially.

they

30 The description of a Christian.

they follow me: but you heare not my voyce, I know not you, you follow not me; therefore you are none of my sheep.

Beza Multum
scientiæ parū
conscientiæ.

Briefly in this proposition I consider three things, as three speciall markes of the true sheep of Christ: A subject urgently necessarie in these our times, wherein there is much science, but little conscience, when the pallats of many bee growne so strange that that onely yeeldes some kinde of rellish, that is admirable and surpassing ordinary capacitie; for in this our wantonizing age, we deale with sermons as Gentlewomen with their fancie-flowers, we use them for shew, not for savour, for fashion, not affection: And therefore (like them) when the sight of our wonted sinnes approach, wee cast downe all fragrant admīnistratiō at our unhallowed heeles. Urgently necessarie is it then, to discover the propertie of the true sheep of Christ, that wee may discern them from the goates of these corrupted times: Consider we therefore the three speciall markes of the true sheep of Christ, infolded within the compasse of this Text: Audition, Cognition, Prosecution. Audition in the first branch, *My sheep heare my voyce*: Cognition in the second, *and I know them*: Prosecution in the last, *and they follow mee*. And first for the formost, Audition or Hearing, *My sheep heare my voyce*, that is, in a fivefold manner; frequently, intelligently, humbly, delightfully, obediently. First frequently, so the true sheep of Christ doe heare the voyce of Christ, not rarely, not seldome, now and then for fashion, but upon every opportunity whensoever it shall be delivered; not like those in *Iohns* Gospell of whom our Savi-

Prosecution is
here to be takē
in the good
part for the
earnest fol-
lowing of
Christ.

our

our complaines *et si dixeris in dñi mecum, tunc & ubi fueris, Ioh. 5.40.*
 but yee will not come to me that so yee may have life:

but wee should bee like vnto good *Cornelius* in the *Act. 10. 33.*

Acts of the Apostles, who tells the worthy Apostle *Peter*, that hee and his company were there present before God, to heare all things commanded him of God, that is, all things that hee should then speake, or the next day, or at any time during his abode with them. This was the worthy practice of those Religious converts, *Acts. 2. 46.* who continued daily *Act. 1. 46.*

with one accord in the Temple, that is, hearing the divine mysteries and holy truth propounded unto them. And this hath been the usuall practice of the Saints of God, to be frequent in the hearing of the word of God; so frequent and fervent, that in regard of this, they scarce permitted themselves time to strengthen their fainting bodies with corporeall sustenance. And *Augustine* speaking of *Antonius* a man illiterate, saith that hee was so frequent in the learning of the word of God, that he did, *scripturas*

divinas audiendo, memoriter tenere, by hearing retaine (perfectly) in memorie the holy scriptures: Which worthy practices of the true sheep of Christ duly considered, reproveth the sinister courses of many in these our times, who are strangely remisse in these holy duties, who very seldome frequent the house of God; for many times may Gods word bee sounded forth, but there are a sort that will not afford so much as their presence at it, as if they had no soules to be saved, as if this were not the power of God to salvation, as if this were not the onely ordinary meanes to breget faith in their soules, and to implant them in Iesus Christ; in a word, as if

there

Antonius a man unlearned, by frequent hearing of the word of God, retained it perfectly in memorie. *Aug.*

Rom. 1. 16.
Rom. 10. 17.

there were no Heaven of happinesse, nor Crowne of immortall glorie for the godly, nor Hell of miserie, nor Gulfe of endlesse torment for the wicked. But in the meanetime understand we, that these contemners of holy things, doe plainely shew they are no sheep of Christ; for Christ himselfe tells us, *Thaþ his sheep doe heare his voyce*, that is, frequently upon all due opportunitie. Oh, whose sheep are they then; that are thus carelesse or rather contemptuous of Gods sacred truth, who are so penurious in affording their presence in the house of God? alas! their fruit doth soone descrie them, and gives great evidence that they are of Satans sheep-fold; for he is a deep contemner of holy things, and labours to worke the same effect in all his adherents: oh that therefore these would consider their estates, is it a small miserie to be a sheep of Satans fold? oh, know we that he is a dangerous and a cruell enemy, a dangerous enemy, full of subtiltie, for, as *Bernard* speakes, *habet mille nocendi artes*, he hath a thousand cunning waies to doe thee mischief; yea, saith *Hugo*, *naturam uniuscuiusque scrutatur, & inde se applicat, ubi aptum hominem ad peccandum reperit*, he pries into the nature of every one, and there applies his bait, where he finds a man aptest to (entertaine) a wickednesse; for he comes not to every one in every kinde, but hee subtilly sorts himselfe to the inclination of all: hee hath honour for *Eve*, hee hath a wedge of Gold for *Achan*, he hath wine for drunken *Nabal*, hee hath bribes for *Gehazi*, a vinyard for greedy *Ahab*, a *Dalilah* for *Sampson*, and a bagg for *Indas*, yea saith *Gregorie*, *Diabolus uniuscuiusque mores respicit, cui vitio sit propinquior, & illud ponit ante*

Gen. 3. 5.

Iosh. 7. 21.

1. Sam. 25. 36.

2. Kin. 3. 12.

1. King. 21.

Iudg. 16. 1.

John 12. 6.

Gregor.

ante faciem, the Divell notes the manners of every one, to what vice he is most prone, and that he presents before him. Againe, hee is a cruell enimie, for whither tends all his travells, all his plots, and cunning suggestions, all his intising objects? alas! utterly to overthrow thee, and to cast thee into endlesse miserie: therefore saith Saint Peter, *Hee* 1. Pet. 5. 2. *goeth about as a roaring Lion, seeking whom heemay devour.* He surprised our first parents in that sacred place of Paradise: hee accused innocent *Iob* in the very presence of God: yea, he durst set upon Christ himselfe, that Lion of the Tribe of Iuda, endeavouring, as a cruell enimie, by all cunning utterly to supplant and overthrow them: for, as *Gregorie* Math. 4. 3. *speakes, malitiam arte palliat*, hee covers his malice with (notable) cunning. Oh then, will any bee so pernicious to rest in this miserie? will they be sheep of this fold? oh how much rather should they use all diligence to breake from this grievous estate, and become frequent in the hearing of Christs voyce, to give some demonstration, that they are of his blessed fold! for we heare Christs owne conclusion, *My sheep* (saith hee) *heare my voyce*, that is, frequently upon all due opportunitie.

Secondly, the sheepe of Christ doe heare the voyce of Christ Intelligently, that is, with understanding and knowledge, not like those carnall Capernaïtes in *Iohns* Gospell, who when our Saviour told them of that great myserie, the eating of his flesh, and the drinking of his blood, they dreamt of a carnall and corporeall eating thereof, therefore they cry out *Σκληρὸν τὸν λόγον τούτον, τίς δύναται αὐτὸν ἀκούειν*, this is a hard speech, who is able to abide it? Such

34 The description of a Christian.

Ioh. 2. 18.

Ioh. 3. 20.

Iohn 4. 26.

Iohn 16. 13.

1. Cor. 2. 15.

Mat. 13. 11.

Iam. 2. 19.

Iohn 2. 4.

also were those in the second of *Iohn*, who required a signe of our Saviour: To whom he replied, *Destroy this Temple, and in three dayes I will raise it up againe*: but alas, they understood him not, he meant the corporeall Temple of his body, and they meant the matereall Temple of Ierusalem: Therefore they reply, *Forty six yceres was this Temple a building, and wilt thou raise it up againe in three dayes?* And such are many in these times, they doe not truly understand the word of God, but are apt to pervert it and abuse it, to the deep dishonour of God, and burthen of their owne soules. But those that are the sheep of Christ, they heare his voyce intelligently, with understanding and knowleege; for these, they are *διδασκόμενοι*, they are taught of God, that is, of the spirit of God, which teacheth them all things, as Saint *Iohn* speakes, and leads them into all truth, that is, all truth necessary for salvation. Therefore the Apostle *Paul* tells us, that he that is spirituall discerneth all things, that is, all things pertinent to spirituall happinesse. Hence it is that our Saviour, saith in *Mathewes* Gospell to the affected with his spirit, *To you it is given to know the mysteries of the Kingdome of Heaven*; to you that are inspired with my spirit. From all which it is cleere, that the true sheep of Christ doe heare his voyce Intelligently, with true understanding and knowledge. And let it be here observed, that wee meane not a meere theoreticall, or bare historicall knowledge, which is in the very Divells, and may bee often found in ungodly men; but wee speake of a knowledge practicall, according to Saint *Iohn*, who tells us, *That if wee say wee know God, and yet keepe*

not.

36 The description of a Christian.

Prov. 28. 13.

1. John 1. 9.

Chrysost. in Psal.

Psal 32 5.

August.

1. Cor. 11. 31.

Bern.

Gloss. Quando
homo detegit,
Deus tegit.
Aug. Quando
homo tegit,
Deus denudat.

Gen. 4. 9.

10th. 7. 18.

1. Reg. 1. 10.

humbly, confessing their sinnes, and acknowledging their transgressions; for they know that to bee true that Salomon recordes, *That hee that hides his sinnes, shall not prosper, but hee that confesseth, and forsakes them, shall have mercie*; yea they know that the promise of Gods mercie and favour is limited with this condition, as Saint John doth plainly witnesse; *If (saith he) wee acknowledge our sinnes, he is faithfull and just to forgive our sinnes*: therefore no acknowledgement, no pardon. But saith Chrysostom, *confessio reddit Deum propitium*, confession makes God to be mercifull. This the blessed Prophet David doth witnesse unto us by his owne experience, bending his speech unto God, *I acknowledged my sinne (saith he) and thou forgavest the punishment thereof*. Wherefore Augustine gives worthy advice *dimitte Satanam, & te ipsum accusa, ut accusatione tua veniam habeas*, let Satan goe, and accuse thy selfe, that by thy accusation thou maiest obtaine pardon; for the Apostle tells us plainly, *If wee would judge our selves, we should not be judged*. Oh, saith Bernard *judicatus, & non judicandus*, already judged, and not to be judged: for as the Glosse speakes, When man discovers, God covers; but as Augustine speakes, When man covers, then God discovers. As we may see clearely in pernicious Cain, hee braved out his sinne; when God asked him for his brother, hee insolently replied, *Am I my brothers keeper*? But God discovered his bloudy treacherie, to the perpetuall horror of his soule and conscience. So sacrilegious Achan cunningly concealed his private thief: but God by lott discovered him, to the utter ruine of him, and his whole family. It was easie with Gehazi

to deny his symonicall bribes, smoothly answering, *Thy servant hath bene no where* : but God discovers it to his Master *Elisba*, and makes him the instrument ^{2. Reg. 5. 27.} to denounce a grievous scourge against him and his posteritie for ever. *Ananias* and *Saphira* may close- ^{Acts 5.} ly conceale their Hypocrisie, they may boldly and impudently denie their private fraud : but God will manifest it, and by the mouth of his Apostle deprive them of all vitall power. And in these our times many such may we behold, that are farre from that humble hearing of Christs voyce, as intirely to acknowledge their sinnes and transgressions, but are apt to braue them out with a proud and an arrogant countenance : And therefore doe plainly shew, they are farre from being the sheepe of Christ ; for they doe humbly heare his voyce, acknowledging and confessing their transgressions, yea they are apt mournfully to cry out with the prodigall child, *Father, wee have sinned against Heaven and against Thee, and are no more worthy to be called thy children.* And indeed when was it that sinfull *Mary* found peace to her soule, but when shee kneeled at the feet of Christ, and powred forth even a flood of teares to wash the feet of Christ, and wipt them ^{Luke 7. 48.} with the haire of her head, therein mournfully confessing her sinne and her transgression : which so inkindled compasion in this blessed Saviour, that presently he pronounceth to her a comfortable absolution, *Thy sinnes are forgiven thee.*

If therefore we will be the sheepe of Christ, wee must heare his voyce humbly, truly and mournfully confessing our impieties : for, to braue out sinne, or to lay some colour upon it, is to aggravate sinne,

38 The description of a Christian.

Chrysost.

No evill so
great bat a
wicked man
may lay some
kind of colour
upon it.

and make it greater : for , as *Chrysostome* speakes,
malum est peccare, sed gravius negare, aut indulgere ; it
is evill to sinne, but it is a greater (evill) to denie it, or
indulge it by any colour whatsoever. For what sinne
is so vile, that a wicked man may not lay some kinde
of colour upon it ? The base drunkard may say it
was companie that induced him to that foule pollu-
tion : the savage murtherer may inforce it was furie
and choler that moved him to that horrid act ; the
damaable swearer may say it was rash inflamed pas-
sion that moved him to blaspheme the name of
God.

The Adulterer may alledge, it was lust and concu-
piscence that was the cause of his base wickednesse :
the greedie insatiable worldling that prosecutes op-
pression, and with the teeth of fraud, deceit, and cru-
eltie feeds upon living men ; how easily may he in-
force that he doth it to maintaine his reputation, to
sustaine his charge, to leave large revennues to his
posteritie ? But alas , these are foolish excuses, the
fruits of old *Adam*, they doe not *minuere* but *augere*
crimen, they doe not diminish but increase the fault,
and therefore are never able to stand the tryall of
Gods piercing iudgement. Oh then as the true sheepe
of Christ, heare his voyce humbly, entirely confes-
sing thy transgression : for, as *Austine* speakes, wast
thou not ashamed to sinne, and art thou ashamed to
confesse thy sinne ? oh let this be farre from a Chri-
stian heart.

Aug. Non eru-
bisti peccare,
& erubescis,
confiteri.

Fourthly, as a fourth speciall instance , the true
sheepe of Christ doe heare the voyce of Christ de-
lightfully : Oh tis a ioy & a pleasure to their soules,
no voyce so welcome to them ; they long after it,
they

The description of a Christian. 39

they hunger and thirst after it, as *David* doth witness of himselfe, who being in banishment, and not able to come to the house of God to heare his voice, he mournfully proclaimes, that as the Hart desired the water brookes, so his soule longed after God, yea (saith he) my soule is a thirst for the living God, oh when shal I come to appeare before his presence?

Psal. 42.

And no marvell, for (as *Bernard* speakes) his words are sweet unto grace, pleasant unto the senses, profound unto mysteries; yea, saith the Psalmist, they are sweeter than honey and the honey combe: and therefore concludes, they were dearer to him than thousands of gold and silver.

Bernard Cant.
Suavia ad gratiam, secunda
ad sensus, profunda ad mysteria.

Psal. 119.
Psal. 119.

And this for speciall reason: for tis a precious treasure, of admirable force and power; for by this mightie voyce, the voyce of Iesus Christ, the dead were raised, the dumb did speak, the deafe did heare, and divels did depart; yea by this most powerfull voyce, the hardned hearts of men that raged against this blessed Christ, were so farre pierst, that it did make them to cry out, *Men and brethren, what shall we doe?* yea by this the darkned world, eclipsed with the clouds of sinne, Gentiles in the flesh, strangers from the covenant of promise, without God in the world, by this powerfull voyce are made to be no more strangers nor forreiners, but citizens with the Saints, and of the household of God; no more darkness but light in the Lord, even professors of the Gospel of Iesus Christ. Well therefore might the Apostle call this blessed voyce *the power of God to salvation*: well might he conclude that this is a *living voyce, mightie in operation, sharper than any two-edged sword, entering thorow, even to the dividing a-*

Ioh. 11:43 44.
Luke 7. 14, 15.
Mar. 9. 33.
Mat. 8. 32.
Luke 9. 42.

Acts 2. 37.

Ephes. 5. 8.

Ephes. 2. 13.

Ephes. 2. 19.

Ephes. 5. 8.

Rom. 1. 16.

1. Heb. 4. 12.

sunder

40 The description of a Christian.

Sunder of the soule and the spirit. In a word, well may the sheepe of Christ delight in this voyce, for it doth enrich their soules with incomparable happinesse, true repentance, with mournfull teares to condole their finnes and their transgressions. Now (saith *Chrysostome*) teares are the sponges of sinne, to wash them and purge them (cleane away): It doth enrich them with true faith to apprehend Christ Iesus, by which they are made one with him, the mysticall bodie of that mysticall head, and therefore heyres and co-heyres of his eternall kingdome. Hence it is that the worthy Prophet doth conclude them to be blessed that live in the house of the Lord, to be partakers of this heavenly voyce, *Blessed* (saith he) *are they that dwell in thy house, they will ever praise thee.* Yea, hence was it that it was such a speciall ioy to his soule to heare any speake of recouring to those holy places, as himselfe doth plainly witnesse, *I reioyced when they said unto me, we will goe unto the house of the Lord: our feet shall stand in thy Courts O Ierusalem. O worthy affection prudently directed: for, as Augustine* speakes, in this voyce there is a divine sweetnesse, which takes away all the present bitternesse of the world, all contempts and disdaines, all distresses and afflictions, & fills the soule with such a secret inward consolation, that it makes it conclude with the Apostle, that *the afflictions of this life are not worthy of the ioyes that shall be revealed: yea it so assures it, that it makes it able to say, that neyther death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate it from the love of God which is in Christ Iesus.* For this heavenly voyce, the

Chrys. Lachrimæ sunt spongia peccatorum.

Rom. 10. 17.

Ioh. 17. 22.

1. Cor. 12. 27.

Ephes. 1. 22. 23.

Ephes. 4. 15. 16.

Ephes. 5. 23.

Rom. 8. 17.

Psal. 84. 4.

Psal. 122. 1. 2.

Aug. in soliq.

Divina dulcedo

quæ omnem

presentem

mundi amaritudinem

tollit.

Rom. 8. 18.

Rom. 8. 38. 39.

the pledge of Gods favour, the anchor of the faith-
full, it is so fastned to their soules by the strength of
Gods spirit, that (as *Bernard* speakes) it is not broken
off by any disease, by decrepit age, by the intercourse
of things, by the change of times; briefly, not by
death it selfe, but shall rest as a sure comfort and
consolation upon the soule for ever. Oh therefore,
as the Prophet *Isay* speakes, how bewtifull are the
feete of those that declare and publish this message
unto the mountaines! that is, to the sheep of Christ,
whose affections are lifted up from the dirtie val-
lies, and loathsome puddles of terrene things, to de-
light in the voyce of Iesus Christ, gasping after the
comforts thereof as the withered mountaines do af-
ter the showres of heaven. How bewtifull are the
verie feete of these to those? for they, as the true
sheepe of Christ, are in love with his blessed voyce,
and therefore become indeared to the very pro-
pounders of this message. Wo then to the contemp-
tible hearers of Christs voyce, that heare it with dis-
dainfull cares and loathing affections, that seeme to
say with wicked *Pharao*, *who is the Lord, that (wee)*
should heare his voyce?

Wo againe to the dull and drowsie creatures,
those dead-hearted hearers, that slugge and sleepe
when this sacred voyce is propounded: Oh, woe to
these; for they have no pleasure in this message, tis
not welcome to their soules, but loathsome to their
affections. But let these know, yea even all the un-
hallowed brood that have no taste nor relish in the
voyce of Christ; let all these know, that they are no
sheepe of Christ, nay, that the verie enemies of
Christ that were sent to take this blessed Saviour,
shall

shall rise up in judgment against the factors they in the hearing of Christs voyce were so farre affected, that they openly divulged, *Never man spake like this man.*

Joh. 7. 47.

Let me therefore say to those that have yett any compunction of soule, with worthie *discite non diligere, ut discatis diligere*: Learne not to love that you may learne to love; learne not to love the hardnesse of your hearts, and the frowardnesse of your wayes, that you may learne to love the blessed voyce of Iesus Christ. Thus we see the sheep of Christ doe heare his voyce Delightfully.

Lastly, they heare his voyce Obediently, as desirous to doe what ever be enjoyned: oh this, is the very finew and strength of a Christian consolation, not to reason the case with flesh and blood, not to dispute the case with God, but obsequiously to obey that which he commands: for as this Prophet *Samuel* doth cleerely witnesse *obediance is better than sacrifice, and to hearken*, that is, to the voyce of the Lord, *it is better than the fat of Ramens*. Oh this, tis that which God doth deeply desire: Oh this hee *saith* *that my people would have hearkened to my voyce; oh that Israel would have walked in my wayes*. And in the fifth of Deuteronomie we may see it cleer, where God doth earnestly wishe *Oh that there were such a heart in them, to feare me and keep my commandments alwayes*. And in *Ezech. 33*, to shew how specially he is affected to obedience, hee doth seriously protest, that as hee lives hee doth not desire the death of the wicked; and therefore vehemently exhortes them, *Turne you, turne you from your evill wayes, for why will you perish O house of Israel? But most cleere is this from our Sayours curse with Ierusalem, where he*

2 Sam. 15. 22.

Psal. 81. 13.

Deut. 5. 29.

Ezech. 33. 11.

Luke 19. 42.

weeps over it, where he cries out concerning it, *Oh if thou hadst knowne at the least in this thy day those things that belong to thy peace.* Luke 19. 42.

Briefly how excellent a vertue is obedience? it argueth not, it repines not, it murmurs not, it distrusts not the providence of God, but wholly resignes it selfe unto his will: the Lord speaks, and obedience obeyes: how pleasing is obedience in the sight of God? Oh twas no small matter that God required at the hand of Abraham, and Abraham if ever hee had surveyed it with a carnall eye, would I suppose have argued with God, What shall I offer up my sonne? what my only sonne, the sonne of the covenant, the promised seed, in whom all nations should be blessed? and am I old and not likely to generate? and is Sara so aged she hath no hope to procreate? what then shall become of this promise? But all this past by, the Lord commands and he obeyes, which was so pleasing, that the Lord pro-
Gen. 22. 16, 17
 tests, *because thou hast done this thing, and hast not spared thine only sonne, therefore will I surely bless thee, and will greatly multiply thy seed, as the starres of heaven, and as the sands that is by the Sea shore, and thy seed shall possess the gate of his enemies.* Oh then the worth of obedience, what impression it makes in the presence of God! that Augustine might well say, there is nothing so expedient for a man as to obey: for obedience onely gaines the victorie. Oh a renowned victorie, a crowne of immortall glory: therefore saith David, *Blessed are those that walke in Law of the Lord, blessed are they that keepe his testimo- nies, and seeke him with their whole hearts with a true and sincere obedience.* Oh blessed these, for they (as
Aug. Nil tam expedit homini quam obedire, sola obedientia tenet palmam.
Psal. 119. 1, 2.

Rev. 21. 7.

Saint *John* saith, shall inherite all things, all the joyes, all the comforts of Gods eternall kingdome. Therefore the sheepe of Christ are industrious to heare the voyce of Christ, with true obedience, with readie hearts to doe that which the Lord imposeth. The sinnes of profits and the sinnes of pleasure, the Lord calls them from them, therefore they abandon them: the workes of pietie and remorsefull charitie, the Lord invites them unto them, and they willingly obey his heavenly voyce, esteeming nothing so dear as obedience to this blessed Saviour, desiring to resigne themselves wholly to his good will and pleasure; that as he saith unto them, *Seeke ye my face*, so their soules doe answer, *Thy face Lord will we seeke*, even in humble obedience all the dayes of our lives.

Psal. 27. 8.

Amos 3. 5, 6.

For those then who notwithstanding any voyce of Christ, are pleased to make the world their God, and pleasure to be their soules delight; for those whom we may cleerly see by their base practices to be as alienate from Piety as prophane *Esau*, to be as remorselesse as churlish *Nabal*, to be as cruel as those wicked ones in the eighth of *Amos*, that did long to have the new Moone past, and the Sabbath to bee gone, that they might grinde the faces of the poore, to sell the distressed for silver, and the needy for shoes: in a word, for those who make religion a cloke for their private fraudes and cunning oppressions; for those who content themselves with a meere verball profession, without any sincere practice in conversation; oh know wee that these are none of the sheepe of Christ: for his sheepe doe heare his voyce obediently, endeavouring to doe what

whatsoever the Lord prescribes. Nay, know wee that the wrath of God is imminent over these: for as obedience is a pleasing sacrifice, so disobedience, oh tis displeasing, and deeply provokes the wrath of God. Will *Adam* dare to disobey? oh no privileged shall serve his turne, God will presently throw him out of Paradise. Will Sodome and Gomorrah pierce the heavens with their crying finnes? oh know, the heavens wil soone pierce them with showers of fire, to destroy and burne them from the face of the earth: yea, if the whole world will conspire against God, and rebell against his sacred Maiestie; he will swallow them all up with a generall deluge, and will only shew mercie to obedient *Noah* and his family: Gen. 7. 23, 24. Oh then as the true sheepe of Christ heare wee the voyce of Christ obediently, with willing hearts to doe that which he enjoynes. Gen. 7. 1.

And thus wee have here the speciall markes of those that belong to the blessed fold of Christ Iesus, they heare his voyce Frequently, Intelligently, Humbly, Delightfully, and Obediently: what now remaines? Will we demonstrate that we are of that blessed number, sheepe of that sacred fold? O then abandon wee all prophanesse; all meere verball profession, all insolent braving out of sinne; all loathing and fastidiousnesse of sacred mysteries, all rebellion against God, and violent crueltie against men, our pronenes to devoure our fellow creatures, to make no question to sweare and forswearo in large outestates, or revenge our private malice, for tis Gods owne injunction, Exod. 20. 16. Lo thahhanah berahhecha *Thou shalt not answer a false testimony against thy neigboure.* Abandon wee therefore these

base affections, and heare wee the voyce of Christ
 with all due frequency, with understanding hearts,
 with humble affections, with fervent delight as the
 very joy of our soules; and as the summe of all, with
 intire obedience, ready to doe what the Lord in-
 joynes, resigning our wills to his blessed will, both
 for our condition in this life, and our eternall happi-
 nesse in the life to come. For our condition in this
 life, to keep us free from all unlawfull delinquencies,
 from all ungodly courses; for as *Iob* speaks, hee is
Iob 7. 20. the preserver of men, yea, as the Pro-
 phet *Esay* speaks, wee are written upon the palms
 of his hands, our walls are ever in his sight, where-
Esay 59. 15. fore he concludes by his Apostle, that he will never
Heb. 13. 5. faile us, that hee will never forsake us. Resigne wee
 then our wills to his blessed will even for our estate
 in this life. Again, for our eternall happinesse, that
 hee will never take his holy Spirit from us, that hee
 will breake the power of the grave: tis his own pro-
 mise, *Ysa. 43. 14.* I will redeeme them
 from the hand of the grave, *Oh death I will be thy death,*
Iob 17. 13. *Oh grave I will be thy destruction* and will bring
 them to a blessed kingdome. Our Saviour him selfe
 doth witness, *Feare not little flock, for it is your Fathers*
Luke 12. 32. *pleasure to give you the kingdom,* whiche eternall king-
 dome for ever. Here therefore that labours to frame
 his life in this prescribed path of intire obedience,
 the very nerve and sinew of a christian profession,
 as hee plainly shewes him selfe to be the shepheard
 of this blessed Saviour Iesus Christ, so he shall be sure
 to be compassed about with mercies in this life, and a
 crowne of immortall glorie in the life to come. And
 thus much for the first point, namely *And thus much*
 prest

preft in these words, *My sheep heare my voyce.*

Come now unto the second point, Cognition, contained in these wordes, *And I know them.* In a threefold manner may this blessed Saviour bee said to know his sheep, observatively, preservatively, remissively. First he may be said to know them observatively, as noting all their steps and passages, bee they of what nature soever. This the prophet David *Pla. 139. 2. 3. 4.* doth plainly witnesse, *Thou knowest my sitting and my rising, thou understandest my thoughts as farre off; thou compasshest my paths, and my lying downe; and art accustomed to all my waies: there is not a word in my zongue, but loe, thou knowest it wholly, O Lord.* This is Iobs acknowledgement, *Thou lookest narrowly unto all my pathes.* And againe, *Thou numbrest my steps,* *Iob 14. 16. 17.* and doest not delay my finnes, mine iniquitie is sealed up as a bag. As if he should say, so present is it unto thy Majestie, as things that are used to be kept under scale. And concerning this particular, the observation of sinne even in the sheep of his owne fould, it is the confession of the whole Church, *Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.* Many places might be alledged to like purpose, but these may be sufficient to any sober spirit, truly qualified with grace, to shew that Christ doth know his sheep observatively, as marking all their steps and passages, even their finnes and their transgressions. As for that error so familiarly divulged in these partes, that God can no waie see any sinne in the justified person, it is more grosse than the darknesse of Egypt, and worthy to be abhorred of all true christian hearts: for the imputation of Christs righteousness is not (as it is divulged)

Faith the form
of Iustificatiō,
and therefore it
is cleere that
God seeth sin
in the justified
notwithstan-
ding justifica-
tion, and doth
often punish
them for their
sinnes, as the
Scriptures
plainly witnes,
that is, cor-
rectively, though
not vindica-
tively. And
whereas some
are so nice
that they will
not have the
afflictions that
are imposed
upon Gods
children to be
called punish-
ments: herein

they (at least)
much forget

themselves; for they seeke to pull away the *genus* from the *species*, for the word *punish*
is the *genus*, and respects any affliction whatsoever: correction is the *species* or determi-
nate kinde, shewing it is a punishment for amendment, and to bring them to Christ. So
in like maner *venge* may be said to be the *species* of the punishment inflicted upon the
pertinacious wicked, as proceeding wholly from the wrath of God against their sinnes.
Now it is a cleere rule that the *genus* and the *species* have a mutuall relation, that that
which may be spoken of the one may be spoken of the other, and therefore the correcti-
ons imposed upon Gods children may truly be called punishments. Nor doth this distin-
ction or difference of the *species* take away or destroy the unitie of the *genus*, as it is ob-
jected, for these rules are cleare, that *distinctio specierum non tollit unitatem generis*: againe,
perfectius genus determinatur oppositum, differentiarum.

vulged) a reall making of the creature righteous
as if hee were righteous subjectively, and not rela-
tively, for so to hold, is to hold a notable dreame of
papiſme; Imputation being an externe act and out
of us, in regard of the matter imputed, and is onely
internall and within us, not materially, but formal-
ly, as farre forth as it is apprehended by faith, and so
applied unto the soule and conscience, and there-
fore cannot be a reall or materiall making (which is
justification) but reputing of the creature righteous,
which is our justification. And thus we see how first
Christ may be said to know his sheepe.

Secondly, he knowes them preservatively, and that
internally, & externally: First internally to preserve
them from the fury and violence of sinne; oh else
how soone would sinne extirpe and roote out all
grace from their soules: but this blessed Saviour
preserves them, and keepes downe the violence of
sinne, continually nourishing in them faith and obe-
dience. Hence it comes, that though grievous di-
sertions do oft-times afflict the very sheepe of Christ
yet their faith never totally failes, sinne never comes
to have plenall domination: for, as the Prophet *Je-*
remy speakes, the Lord hath written his lawes upon
their hearts; and, as the same Prophet speakes, hath

themselves; for they seeke to pull away the *genus* from the *species*, for the word *punish*
is the *genus*, and respects any affliction whatsoever: correction is the *species* or determi-
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so put his feare in their hearts, that they shall not depart from him, that is, totally and altogether (as afterward I shall more cleerely shew) wherefore the sheepe of Christ may well say with blessed *David*, *Psal. 23.* The Lord is our Shepheard, he restoreth our soule, alas our sliding soule, & leades us in the paths of righteousness, even for his Names sake. Thus first hee knows them preservatively internally, to keep them from the fury of sin. Secondly, he knows them preservatively externally, to keep them from the rage of Satan & his wicked complices, who if they might be left unto their swinge, how soon would they root out the godly from the face of the earth: for (as the Psalmist saith) *the wicked doth watch the righteous to slay him.* Oh how did wicked *Iezabell* lye in waite to destroy the fervent zealous servant of God *Elisha*? how did cruell *Saul* plot and practise against innocent *David*? nay, the wicked and ungodly who love not each other, yet these (as we often see) can be content to joyne hands together to conspire a mischief against the righteous: *Pilate* and *Herod* will be friends together to supplant Christ Iesus. This is that which *Augustine* speaks, The wicked can hardly abide one an other, &c. but, saith hee, then they agree together, when they conspire to destroy the godly, not for that they themselves love one an other, but for that they both hate him whom they ought to love. But let this be the comfort of the godly, that their blessed Saviour Christ Iesus hath stood for their defense, and will stand for their defense for ever. For the whole flock of Christ may well say, *They have often afflicted me from my youth, oh they have often afflicted mee from my youth; but they could*

Luke 23. 12.
Aug. in Psal. 36
Conc. 2. Injusti
vix se pa-
tiantur &c.
tunc autem se-
cum concor-
dant, quum in
perniciem iusti
conspirant:
non quia se a-
mant, sed quia
eum qui aman-
dum erat simul
oderunt.
Psal. 139.
2
3
4

Psal. 34. 19.

Psal. 37. 33.

Rev. 21. 4.

1. Cor. 15. 28.
Psal. 16. 11.

Not that the
knowledge of
God is remis-
sive by proper
speaking, but
in regard of
effects.

Esa. 59. 2.

Gen. 3. 17.

Gen. 6. 7.

Gen. 18. 20.

Deut. 19. 13.

Lam. 3. 39.

Gen. 4. 13.

Mat. 27. 5.

could not prevaile against me. The plowes plowed upon my back, and made long furrowes: but the righteous Lord hath cut the cordes of the wicked. For it is cleerly true, that many are the troubles of the righteous, but the Lord delivereth them out of all: he will not leave them in the hands (of the wicked) that is, wholly & altogether, but will so preserve them, that he wil give them happy deliverances here, or translate them, where all tears shalbe wiped from their eyes, where there shal be no more mourning nor lamentation, but God shal be all in all: before whose face theres fulnes of joyes for ever. Thus we see that Christ knowes his sheepe preservatively, to keepe them both from the furie of sin, & the rage of Satan, & all his pernicious cōplices.

Thirdly, he doth know them remissively, that is, to forgive and pardon all their sins and their transgressions. Oh this is the speciall happinesse of a Christian condition; for, how grievous a thing is sinne? it separates betweene the Creator and the creature. For one sinne, and that but in thought, the Angells were cast out of Heaven. For sinne Adam was thrown out of Paradise. For sin the old world was drowned, and those flourishing cities Sodom and Gomorrah, Admah and Zeboim were consumed with fire from Heaven. Oh saies the Prophet *Jeremie, wherefore is the living man sorrowfull? man suffereth for his sinne*: yea, so grievous a thing is sinne, that when once the greatnesse of it is discerned, and the deepnesse of Gods judgements against it; oh how it terrifies the soule! It made *Cain* to cry out, *My sinne is greater than can be forgiven*. It made *Indas* to lay violent hands upon himselfe, yea it sometimes strickes no small terror into the very Saints of God.

The description of a Christian.

51

God. It made David to cry out, *Mine iniquities* Psal. 38. 41
are gone over my head, and are as a waightie burthen,
too heavy for me to beare. We see when that innocent
 lambe Christ Iesus did beare the burthen of our
 sinnes, oh how they plunged him! they made him Mat. 6. 38.
 mournfully complaine, *My soule is heavy (round a-* Psal. 138. 1.
bout) unto the death: they made him grovell upon
 the earth; they made him distill downe sweat like Mat. 16. 39.
 drops of blood, and at length to cry out, *My God* Luke 22. 44.
my God, why hast thou forsaken me? Oh then how
 grievous a thing is sinne? how happy are they that Mat. 27. 46.
 have the remission and pardon thereof? that well
 might David say, *Blessed is the man whose iniquitie is* Psal. 32. 1.
forgiven, whose sinne is covered; that is, from the re-
 venging eye of Gods justice. Oh blessed these, for
 they have great peace of conscience, assurance that Rom. 5. 1. 8.
 God is their loving Father, assurance that they are
 coheires with Christ of his glorious kingdome; Heb. 9. 14.
 blessed therefore are these. Hence it is that the A- Rom. 8. 17.
 postle Paul doth place our whole justification in this
 speciall point, Remission of sinnes, the privative
 forme thereof. From all which it is cleere, that the
 blessednesse of a Christian doth not consist in this, Rom. 4. 7.
 that hee hath no sinne, or that God cannot see any
 sinne in him; but in this, that his sinnes are pardo-
 ned, and not imputed to him for the precious merits
 and satisfaction of Iesus Christ: and therefore
 when these doe at any time through frailtie and
 weakenesse fall into any sinne; God doth punish
 these onely correctively, to amend them, and bring
 them home to himselfe, not vindictively, to con-
 demne them for their sinnes; for *there is no con-* Rom. 8. 1.
demnation to them that are in Christ Iesus. And thus

we see that Christ doth know his sheep remissively, to pardon and forgive their iniquities.

Joh. 6. 26.

Mos. 7. 14.

Mat. 7. 16.

Come I now unto the third generall, Prosecution, *and they follow him.* that is, in a threefold manner: willingly, patiently, perseveringly. First willingly, not mercenarily for temporall respects: so the carnall may sometime follow Christ. Our Saviour himselve doth witnesse it of those that followed him from Galile to Capernaum, *Yee seeke mee, said Christ, not because ye saw the miracles, but because ye ate of the loaves, and were filled.* This is that, for which God doth tax those rebellious ones in the prophesie of *Hofea*, who assembled themselves for corne and wine, that they might have plenty in those things; but otherwaies were rebellious against God, and had no affection to his Majestie. Againe, others there are that follow Christ, not willingly because they have hearts bent unto Christ, to practise that which he injoynes, but dissemblingly, for shew sake, because they would be accounted religious: But as our Saviour Christ speaks, *Yee shall know them by their fruites*; for observe them, and yee shall cleereely see, that all their religion consists in the eare. and in the tongue. These heare as oft as any, they will speak as freely of the word as any; but for holy practice, the workes of pietie, and remorsefull charitie, the evidence of a true and lively faith, oh, none so barren as these; but under this maske of coloured religion, you shall have them to drinke deep in the sinke of wickednesse, to make no question to lie for gaine, to deceive for profit, to oppresse and gripe with a devouring hand whatsoever comes neere them, yea, though they bee holy things,

things, such as God hath sequestred to himselfe for the promoting of his worship, and doth conclude it to bee an abomination to devoure them; yet these, these make no question to swallow up, and Viper-like to wound & destroy their own Mother. Which plainly shewes, they are abortive Impes, and never truly begotten. But what should I speake of this cause? oh how miserable is the state of the Church in this behalfe? Rent by Schismatiques, wounded by Atheists, pierst by Hypocrites, devoured by Customes, confronted by every wrangling Spirit, who like the Edomites to exasperate the Babilonians crueltie, seem to cry out, *Downe with it, downe with it, even to the foundation thereof.* Alas, to torture blessed Christ *Pilate & Herod* wilbe friends, to wound the holy church, and to supplant Gods sacred worship, those meager Coridons, that love not each other, will yet lincke together like *Simeon and Levi*, brethren in mischief. Prov. 20. 29.
Psal. 127. 7.
Luke 23. 12.
Gen. 34. 25.
Gen. 49. 5.

Wherefore to passe by this particular, which finds so few to take compasfion upon it, though it mournfully cry out, *Have ye no regard all yee that passe by this way? behold and see if there be any sorrow like unto my sorrow;* to passe by this grievous miserie, to regard which all eares seeme to be deafe, all eyes to bee blinde, all tongues to be silent, all hands to be clasp't, all hearts to be hardned, and to returne againe unto those dissembling followers of Christ, no small enemies in this kinde, to whom it is common to presse great labours from the Preacher, but if hee touch them in their temporals, and expect his due from them, oh then they cry out *Tolle*, away with him, hee is no man for us; for these follow Christ mecerely

54 The description of a Christian.

Mat. 19. 11.

Mat. 19. 12.

Mat. 21. 19.

Exod. 9. 17.

Numb. 23. 8, 9.

1. King. 21. 17.

Phil. 2. 10, 11.

* That is, superficially or constrainedly.
Mat. 7. 21.

for private respects, to be talkers and no doers : for if Christ required practice, and would rather have them to sell that they have, than charitie should be wanting, or the distressed unrelieved, or Gods worship suppressed, then like that yongue man in *Matthewes* Gospell, they bid a farewell to Christ. For these be like that figg-tree that Christ did curse, they have goodly leaves, but alas nothing but leaves. If Christ be ahungred and seeke for fruit from these, he shall be sure to finde none at all. Thus wee see there be some that follow Christ, but not willingly, but mercenarily; not willingly but dissemblingly, for shew not for substance.

Lastly, others there bee that follow Christ, not willingly but constrainedly; as provokt thereunto by the revenging hand of God. This made *Pharadh* to cry out, *The Lord is righteous, but I and my people are wicked*; and to be so farre obsequious as for the present to consent to let the people goe. This made corrupt *Balaam* in stead of cursing to blesse the people of the Lord. This made wicked *Ahab* to humble himselfe in sack-cloth before this mightie God. And we may see by experience, that this makes ungodly persons so to follow Christ as to intreat mercie and favour at his hands, when God doth execute his justice upon them: yea, this at length shall make the most stubborn and rebellious spirits to bow at the name of Iesus, and to confesse him to bee the Lord, unto the glorie of God the Father. But, as our Saviour himselfe doth wirnesse, not everie one that saith unto him *Lord, Lord, shall enter into the kingdome of heaven, but he that doth the will of his father which is in heaven. Therefore the true sheepe of

of Christ doe follow him willingly, with readie hearts, and inclinde affections to doe whatsoever he injoynes. And thus wee see the scope of the first point, how the sheepe of Christ doe follow him, namely, willingly.

Secondly, they doe follow him patiently, not murmuring, not repining at the afflictions which befall them in the profession of the Gospell: for they remember that Christ himselfe doth witnesse, that if any will follow him, they must forsake themselves, and take up their crosse, and follow him: yea, they know that he hath left it as a legacie unto his children, that in him they shall have peace, but in the world affliction. In him a blessed peace, the peace of conscience in this life, and the peace of glorie in the life to come. The incomparable solace whereof, is so ingraven upon their hearts by the spirit of God, that they with cheerfull patience undergoe all the stormes that Satan and his confederates can afford, *Choosing rather (with blessed Moses) to suffer adversitie, than to enjoy the pleasures of sinne for a season: esteeming the rebuke of Christ greater riches than all the treasures of (the) Egypt (of this world) for they have respect unto the recompence of the reward:* Mat. 16. 24.
which makes them to conclude, that the afflictions of this life are not worthy of the joyes that shall be revealed: but that, as the same Apostle speakes, their light affliction which is but for a moment, shall cause unto them a farre more excellent, and an eternall weight of Glorie. Ioh. 16. 33.
Therefore our Saviour Christ doth strictly lay this charge upon his servants, by patience to possesse their soules: for, as the Apostle speakes, The wrath of man doth not accomplish the righteousness of Heb. 11. 25, 26.
God. Rom. 8. 18.
2. Cor. 4. 17.
Luke 21. 19.
James 1. 10.

Psal. 37. 7.

Iob 1. 21.

Psal. 34. 19.
Rev. 21. 4.

Rev. 22. 5.

Rom. 8. 38.

God. Therefore the holy Ghost commands, Keepe silence to the Lord: oh murmure not against those things which the Lord doth suffer to bee imposed; but indure them with an equall minde. This was *Jobs* wisdom; therefore amidst his great afflictions he patiently and worthily concludes, *The Lord hath given it, and the Lord hath taken it, blessed bee the name of the Lord.* Indeed many and even innumerable are the afflictions of the Saints of God in this life, many inwardly, many outwardly, many spiritually, many corporeally, many by the fury of sinne, many by the subtiltie of Satan, many by the plots and practices of ungodly persons; but here is their comfort, the Lord delivereth them out of all, and will at length wipe away all teares from their eyes, and bring them to that glorious place, where they shall need no light of the Sunne, but God himselfe shall be their light, and they shall raigne for evermore.

Thus the true sheep of Christ doe follow him patiently, not murmuring, not repining at the incident calamities of this life, but doe with a patient, and with a pious undaunted affection, undergoe whatsoever is imposed, concluding, that neither death, nor life, nor Angells, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other thing shall bee able to separate them from the love of God which is in Iesus Christ. For those then who are so farre from the patient following of Christ, that every little affliction withdrawes them, that every scandalous tongue removes them, and makes them shrink away from Christ; for those who seeme to be ashamed in
any

any forward manner, to professe Christ Iesus for
 feare of the brand of iignominie; how farre are
 these from the patient following of Christ? how
 farre from the practice of the true sheep of Christ?
 as examples doe plainly witnesse. How excellent
 herein was that worthy servant of Christ, *Ignatius* ^{Ignatius the}
 who was so fervent a follower of Christ, and so pa- ^{martyr de-}
 tient in suffering afflictions for his sake, that he con- ^{stroyed by Li-}
 cluded, So I may finde Christ, and imbrace him, I ^{ons,}
 would there should come unto mee, fire, gibbers,
 beastes, crasching of bones, renting of all the body,
 and all the torments of the Divell: and when hee
 heard the roring of Lions which should devoure
 him, he joyously said, I am the wheat of Christ, let
 me bee ground with the teeth of beastes, that I may
 bee found to bee pure and fine mancher. Yea, *Sozomenus*
 speaking of the great patience of the Saints
 of God under the crosse of Christ, that nothing
 could withdraw them from their Master Christ, and
 from the hope of that glorious happinesse which he
 had provided for them; saith, The Christians be-
 ing spoiled of their goods, and regarding nothing ^{Sozom. l. i. c. i.}
 that they had, being hanged on gibbers, * and suf- ^{* Διλον πάση}
 fering all manner of torments, so without care or ^{ἐπιμέλειαν,}
 sense, as if their bodies had not beene their owne,
 neither allured with flatterie, nor amazed with
 threats; they gave all men hereby to understand,
 * that they suffered these things for some great re- <sup>* οἱ ἁγιοὶ
χρὸν ἔδωκεν
ἀγωνία τῶν
ἀποστόλων.</sup>
 ward.

This was so great a motive to *Iustine* the Martyr
 when he was a heathen Philosopher, that seeing the
 great patience of Christians in suffering whatsoe- ^{Iustine the mar-}
 yer was laid upon them, at length himselfe became a ^{tyr.}

Euseb. l. 4. c. 8.

Christian: for thus *Eusebius* reports his wordes; I my selfe, taking pleasure in *Plato's* doctrine, and hearing the Christians evil spoken of, and seeing them to goe courageously and boldly to their death, and to suffer all such things as were thought most terrible. I thought it a thing impossible that such men should live wickedly, or in wantonnesse. And many examples might bee giuen of farre neerer times, as may be plainly scene in the booke of *Acts* and *Monuments*, where wee may behold the great patience of the seruants of God set downe, to bee so great in the suffering for Christ, that no death, no cruell death could withdraw them from the sincere following of their Master Christ. Oh then how cleere is it that they are farre from the true following of Christ, that seeme to repine and murmur at every affliction, that are apt upon every small occasion to start aside from Christ like a broken bow, and to be distasted with him; like those rebellious *Israelites*, who when they were in some distresse in the wilderness, then they murmured and cried out, Oh that wee had died by the hand of the Lord in the land of *Egypt*, when we sat by the flesh pots, when wee ate our bellies full: or like to *Iob's* wife, who when prosperitie failed, and aduersitie was imposed, she laboured to haue the Lord provoked, that death might be imposed: and that most cunningly; for as *Gregorie* speaks, shee used her wordes when the woundes were fresh, that when the force of paine and griefe did vex and trouble, the perverse suggestion of perswasion might easily prevaile.

Exod. 16. 3.

Iob 2. 9.

Greg. moral. l. 3.
 Verba post
 vulnera intulit,
 ut cum vis do-
 loris ingraue-
 sceret, facile
 persuasio-
 nis suggestio per-
 verba praeval-
 eret.

Oh that therefore we would give diligence as the true sheep of Christ, with patience to follow Christ.

For

For how excellent a vertue is patience! oh (saith *Tertullian*) it armeth faith, it guideth peace, it instructeth humilitie, it expecteth penitencie, it assignes confession. it rules the flesh, it keepes the spirit, it bridles the tongue, it restraines the hand, it beates downe temptations, it drives away scandals, it consummates martyrdomes, it comforteth the poore, it tempereth the rich, it presseth not the weake, it consumes not the strong, it delights the faithfull, it invites the gentle, it commends the servant to the Master, the Master to God, it bewtifies the woman, it approves the man, it is loved in the childe, it is praised in the yongue man, it is desired in the old man, it is bewtifull in everie sexe, in everie age. To this purpose also speakes *Cyprian*: The vertue of Patience (saith he) is verie large, and her fertilitie and amplenesse doth spring from a fountaine of one name, but the veynes thereof overflowing, it is disperfed thorough many passages of glory: Nor can we profite anything in our actions to consummate praise, unlesse thence it receive strength of consummation. It is patience that both commends us and keeps us to God: it is she which tempereth wrath, which restraines the tongue, which governes the minde, which keepeth peace, guideth discipline, breakes the force of lust, appeareth the violence of pride, extinguisheth the fire of private hatred, restraineth the power of the rich, nourisheth the distress of the poore, doth de-

Tert. in lib. suo de patientia, Fidem munit, pacem gubernat, humilitatem instruat, penitentiam expectat, exhomologesin assignat, carnem regit, spiritum servat, linguam frangat, manum continet, tentationes inculcat (id est, conculat) scandala pellit, martyria consummat, pauperem consolatur, divitem temperat, infirmum non extendit, valentem non consumit, fidelem delectat, gentilem invitat, servum Domino, Dominum Deo commendat, &c.
Cyp. in lib. de bonis patientia. Lat. patet patientie virtus

& ubertas ejus. & largitas de unius quidem nonvis fonte proficitur, sed exundatibus venis, per multa gloriarum itinera diffunditur, nec proficere aliquid in actibus nostris potest ad consummandam laudem nisi inde consummationis accipiat firmitatem. Patientia est quæ nos Deo & commendat & servat, ipsa est quæ itam temperat, quæ linguam frangat, mentem gubernat, pacem custodit, disciplinam regit, libidinis impetum frangit, &c.

send a blessed integritie in virgins, a laborious chastitie in widowes, an individuall charitie in married folkes: it maketh men humble in prosperitie, strong in aduersitie, gentle against injuries and reproaches; it teacheth, quickly, to pardon them that offend; if thou thy selfe offendest, to intreate and aske for fauour, long, and verie much; it vanquisheth temptations, it suffers persecutions; it perfecteth passions and martyrdomes, it is she which doth firmly settle the grounds of our faith, it is shee which doth carrie up on high the increments of hope; it is shee that directs the bow, that wee may hold fast the life of Christ, whilst we proceed & go on by his sufferance; it is she that makes that we persevere & continue the sonnes of God, whilst wee imitate the patience of the Father. Oh then how excellent a vertue is Patience! how worthy to be entertayned of all! witnes

Luke 21. 19. Christ himselfe our blessed Saviour, who bids us by Patience to possesse our soules: witnesse the Apo-

Rom. 8. 17. stle, who tels us, *If we suffer together with Christ, wee shall be glorified together with him.* But (saith S. *Augustine*) he that is farre from suffering, let him take heed lest he be farre from being any of the Saints of God. In a word, *vincit qui patitur*, he overcomes that (patiently) suffers: but (saith the Apostle) *he that overcomes, shall inherit all things.* Oh that therefore wee would as the true sheepe of Christ, follow him with all Patience, quietly undergoing the stormes of this combustious world, that so in the fittnesse of time he might receive us into an eternall rest in his most holy kingdome. And so much for the second point, that the sheepe of Christ doe follow him Patiently.

Lastly,

Lastly, they follow him Perseveringly : they are not like the foolish Galathians, to begin in the spirit and to end in the flesh, they are not like that vertiginous multitude in *Iohns* Gospell, that so followed Christ, as to cry *Hosanna* one day, but *Crucifige* the next day, one day to strew his path with boughes, the next day to crowne his head with thornes : nor are they like the inconstant Capernaïtes, that follow Christ for a season, but are apt to breake away from him upon every humorous distast : but the true sheep of Christ doe constantly and perseveringly follow him. Many may bee the falls, and great the desertions of the sheep of Christ, but never such, as totally to fall away from Christ : for although their faith may bee moved, yet never wholly removed ; although it may bee shaken, yet never utterly shaken off : for every true vertue is perpetuall.

Gal. 3. 3.

Iohn 12. 12, 13

Iohn 6. 66.

Terrill Fides electorum sit mora, non amota, concussa non excussa, omne verè continens est perpetuè continens.

But saying faith is a true vertue ; for it is a speciall gift of God, *Ephes. 2. 8.*

Therefore it is perpetuall,

2. God hath promised that the Elect shall not fall from him, as the scriptures cleerly witness.

Isa. 59. 11.

Act. 31. 39, 40.

But they fall from God that fall from faith.

Therefore the Elect shall not fall from faith.

3. Where God hath placed a true and a perpetuall feare of himselfe, these cannot totally depart from God.

But he hath placed such a feare in the Elect.

Therefore they cannot totally depart from God.

The *Minor* I prove thus :

The feare that God doth place in his children, is either temporarie or perpetuall.

But

I 3

But

But not temporarie, for that is the feare of Hypocrites.

Therefore it is perpetuall, and so consequently these never totally depart from God.

4 Those whom God hath married to himselfe for ever in righteousnesse and faith, these can never totally depart from him; for how then should the marriage bee perpetuall and for ever in righteousnesse and faith?

But thus he marieth the Elect unto himselfe, as God himselfe doth witnesse by his Prophet *Hosea*.

Therefore it followes, these can never totally depart from him.

5 Those whom God loveth with a perpetuall love, can never totally fall from him.

But he loveth the Elect with a perpetuall love, so the scriptures plainely witnesse.

Therefore these can never totally fall from him.

6 That which Christ by his prayer obtained for Peter, hee obtained for all the Elect which should beleve in him: for, that which hee prayed for Peter, hee prayed for all that should beleve in him; as Christ himselfe doth cleerly testifie.

But he obtained for Peter that his faith should not totally faile.

Therefore hee obtained the same for all the Elect which should beleve in him.

7 Those which are built upon Christ cannot be pulled from him, by any stormes or insulations of the world or of Satan: for they are, as our Saviour himselfe doth witnesse, as a house that is built upon a rock, which stands firme notwithstanding all the violence of raine, floods and windes.

But

John 17.20.
The prayer of
our Saviour
Christ, spoken
of, Luk 22.32.
is as well to be
understood of
all the faithfull
as of Peter. So
Aug. Tom. 7. de
corrupt. & grat.
Luk 6.48.

But all the faithful are founded and built upon Christ, and are coupled and knit unto him, as the mystical body unto their mysticall head. Ephes. 4.15, 16.

Therefore they cannot be pulled from him, by any stormes of the world, of Sinne or of Satan.

8 The Regenerate are compared in scripture to a tree that is planted by the water side, which alwaies retains humort and moisture in the roote, and remains alive; so that it brings forth fruit in due season, and the leaves thereof fade not away. Psal. 1.3. Ier. 17.8.

But the virall humor in the Regenerate is Christ apprehended by faith; for hee himselfe doth witness, *I am the life, &c.*

Therefore the Regenerate once ingrafted into Christ by true faith, and his spirit, cannot any more fall away from faith, and from Christ. John 11.35. John 14.6.

9 They that sinne not with full swinge of will cannot totally fall away from God. 1 John 2.9.

But the Regenerate sinne not with full swinge of will; for, as Saint John speakes, *whosoever is borne of God, sinneth not*, that is, *ex animo*, or *totā voluntate*, from his heart, or with a full swinge of will: for, as Saint Paul speaketh, the evil which they do, they allow not; but doe hate it; and are delighted with the law of God according to the inner man: onely in the flesh, the part corrupt and unregenerate, there dwelleth no good thing; in respect thereof they are led captive (that is against their wills) unto the law of sinne. The sinnes of the regenerate never committed with a full consent, or pleasure, or full swinge of will, but are eyther sinnes of ignorance, or sinnes of infirmities and frailties; they delight not in sinne, but doe hate it; they continue not in sin without repentance, but doe weepe and mourne for it. Rom. 7.15, &c.

Therefore it followeth, that the Regenerate cannot totally fall away from God.

10 If faith may be lost, & so a total defection made from God, then all the fruits and effects of faith.

But

But

64 The description of a Christian.

But these cannot all be wholly lost; for the Regenerate are never brought to that extremity, as to contemne God, and utterly to despaire of God: for this is proper to the Reprobates onely.

Therefore saith it selfe cannot wholly be lost, and consequently the Regenerate never totally fall from God.

Hence it is, to shew the constant perseverance of the faithfull, that our Saviour concludes, that those whom his Father hath given him, none shal take them out of his hands; that they which shall drinke of the water which he shall give them, shall never thirst againe, but it shall be in them a well of water springing up unto everlasting life. This happy persevering estate of the faithfull, the Apostle *Paul* knew right well; therefore hee was constantly perswaded that neyther death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate him from the love of God which is in Christ Iesus our Lord. To this purpose, to witnesse the perseverance of the faithfull, speaks *S. Augusline*, There is (saith hee) in us by the grace of God in the receiving good, and the holding it perseveringly, not only an abilitie to doe that which we will, but also to will that which wee can doe. And againe: Now (saith he) to the Saints predestinate to the kingdome of God by grace, is given not only such a helpe of perseverance (that is, that they might persevere if they would, as was given to

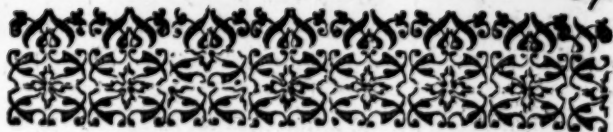
As we may see
in Cain and
Judas.
Gen. 4. 13.
Mat. 27. 5.

John 4. 14.

Est in nobis
per Dei gratia
in bono reci-
piendo & per-
severanter te-
nendo, non so-
lum posse quod
velimus, verum
etiam velle
quod possumus.
Aug. Tim. 7. de
corrupt. & grat.
cap. 12. col.
1 142.
Nunc vero
sanctis in reg-
num Dei, per
gratiam Dei
predestinatis,
non tantum tale adiutorium perseverantiz datur (scilicet, ut possint perseverare, si ve-
lim, sicut datum fuit Adm.) sed tale ut eis perseverantia ipsa donetur. Aug. 1. Tim. 7. ad.
Colum. 1343.

dome the eternall Father bee pleased to vouchsafe
to impresse within us, for the precious merits of
his deare sonne Christ Iesus. To which Father
and Sonne with their most holy Spirit, three
persons and one indivisible essence, bee all
praise, power, glorie and dominion ascri-
bed, from this time forth
for evermore.

FINIS.



ROM. I. ult.

Which knowing the justice of God, that they which doe such things are worthy of death, not onely doe them, but favour those that doe them.



Ight Worshipfull and beloved in our Saviour Iesus Christ, the worthie Apostle having first generally and afterward by particular enumeration, set forth the horrid pollutions of the Gentiles, where-with they were infected, at length he comes to an *entreat* of the accusation, shewing with what violence and wilfulnesse they committed these sinnes; removing from them all pretext and colour of ignorance and infirmitie: of ignorance, for *knowing the justice of God*, they committed these things: of infirmitie, for they did not onely doe them themselves, but *they favoured them that did them*. Where, for method sake and better apprehension, I consider the two-fold gradation of the pollutions of the Gentiles; the first in respect of their own proper sins, the second in respect of the sins of others: the first in these words, *They committed things worthy of death*: the second in these words, *that they not onely did such things, but they favoured those which did them*. And first for their pollutions

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in respect of their owne proper sinnes : wherein I consider both the matter and the forme. The matter set downe in generall, *They committed things worthy of death* : the forme, that they committed these things wilfully and willingly, against their knowledge and their conscience ; for they did commit them, *knowing the justice of God, that they which did such things were worthy of death*. And first for the matter, *they committed things worthy of death*. Wherein I consider three things : first, the blindnesse of man in corrupted nature. Secondly, the patience of God in executing revenge upon the wicked. Thirdly, the equitie of God in punishing sinne.

First, the blindnesse of man in corrupted nature, from the pluralitie of the sinnes committed : for the Apostle saith not, they committed some *thing* worthy of death, but *things* worthie of death. Secondly the patience of God, that he forbears to throw them downe to death, though they commit *things* worthy of death. Thirdly, the equitie of God, that hee throwes down none to death but for things worthy of death. And first for the foremost, the blindnesse of man in corrupted nature, intimated from the pluralitie of the sinnes committed.

It is a grievous and a miserable estate to commit any thing worthie of death, that is, of eternall death, the due reward of sinne : for what is the force of eternall death ? oh exceeding grievous. It doth not only sever a man from all joy, from all blisse and glorie, but loads him with all woe and miserie : inwardly, with the sting and worme of conscience to torment him : outwardly, with burning fire for ever to afflict him, and yet never consume him ; for, as S.

Augustine

Gen. 2. 17.
Rom. 6. 23.

The blindnesse of a wilfull sinner. 69

Augustine speaks, the motion of the heaven ceasing, there shall be no passion materiall but spirituall. But man blinded with corrupted nature discernes not this, whence it comes to passe, that he doth not only comit some thing worthy of death, but things wor-
 thie of death, even manie foule and odious sinnes, thereby increasing the eternall wrath and judgement of God against him. For as the sinne, so shall be the punishment; manie sinnes, manie punishments. One sinne may bring thee to eternall condemnation, but many sinnes will aggravate the judgement, and heape up an increase of wrath. We know what the Lord speaks by the Prophet *Esa*y, that hee will lay judgement to the rule: and Christ himselfe tells us, that as Babylon hath sinned, so shee shall be rewarded. But corrupted man, hee takes no knowledge of this, therefore hee goes on, every houre increasing his judgement; for everie houre hee commits things worthy of death. Oh thinke you, if wicked *Pharaoh* had truly discerned that the multiplying of sinne had multiplyed the judgements of God against him, would hee then so often have opposed the expresse voyce of the Lord? Or thinke you that if pernicious *Abab* had truely understood, that his deepe heape of sinnes would have drawne a deepe heape of judgements against him, would hee have committed so many things worthy of death? would he have sold himselfe to commit wickednesse? Oh by no meanes. Or can we thinke, that if that Epicure spoken of by our Saviour Christ, had truely discerned that his heape of impieties, his pampered feeding, his unhallowed drunken discourses, his cruell uncharitable affection, that would heare no plaint

Aug. l. 21. de Civit. Dei. Cessante motu coeli nulla fiet passio materialis sed spiritualis.

Esa. 28. 17.

Rev. 18. 7.

As we may see from *Exod. 3.* to 14.

1. King. 21. 29.

Luke 16.

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Verf. 34.

nor mourning of poor distressed *Lazarus*, that yet did crave but the crummes that fell from his Table: thinke we if hee had truly discerned that his foule heape of sinnes would have brought upon him such a heape of punishments, as to force him to cry out for one drop of water, such a drop as might hang but on the tip of a finger; and that poore *Lazarus* should bring it, whom before he held so base, as not worthy of the crummes that fell from his table; and that to coole but the furie of his tongue onely: a small request, only one dip of but the tip of a finger to coole only the raging heat of one small part? oh slender ease and if it had beene granted: but can we thinke, that if hee had truly understood that his so great heape of sinnes would have acquired so great a heape of iudgements, that ever he would have contracted them? oh void of question hee would not. Or shall wee thinke, that if the ungodly creatures of these times (that runne headlong the path of sinne and wickednesse) did cleerly see their miserable estate, would they then commit so many things worthy of death, to the daily increase of their punishment? would they so violently reiect all exhortations, all motions of the spirit, and so furiously heape up sinne upon sinne, adding not onely rebellion to their sinnes, but strength to their rebellions? oh void of question they would not. But alas, they are covered over with the darke veyle of sinne, and corrupted nature, so that they doe not truly discern their miserable estates.

This was the condition of the Gentiles; for although they knew in the generall, that they which committed such things were worthy of death, yet
in

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in the particular application they failed: for in the soule of man two things are to be considered, the *συνήθεια*, and the *συνείδησις*: the *συνήθεια* respects the understanding, which comprehends certaine principles of nature, as that murther, adulterie, and such like be sins, and worthy of punishment: the *συνείδησις* respects the conscience, which makes the assumption or particular application after this manner: But we have committed such things; therefore we are worthy of punishment. Now observe wee, that in the *συνήθεια* or generall apprehension of the understanding, the Gentiles discerned these things to be sinne, and worthy of death, but in the *συνείδησις* or particular application of the conscience, they greatly failed, namely that they were guiltie of these, and therefore that eternall death belonged unto them. From all which, cleerly appears the veritie of my first observation, the blindnesse of man in corrupted nature, intimated from the pluralitie of the sins committed: for in this estate hee goes on in sinne; hee commits things, even many things worthy of death, to heape up judgement, and to aggravate his punishment. Oh what shall this then inforce unto us, but earnestly to labour for the grace of Gods spirit, to purge and drive out this corrupted nature: for were men once truly seasoned with the strength of heavenly grace, it would make them mourne and deplore their sinne and transgression; as blessed *David* speaks of himselfe, Every night (saith he) *Ps. 6. 7.* did I make my bed to swim, and watered my couch with my teares: and no marvell; for *vulnera clau-* *Seneca* *sa plus cruciant*, wounds being stopt they are the more grievous: but, saith *Chrysostome*, mournfull teares

Chrys. Lachrimae sunt sponsa peccatorū.

teares are (as it were) the sponges of finnes to wipe them and wash them cleane away. Yea, grace, that worthy vertue, would make them see the odiousness of the intertaine of sinne, how displeasing it is to God, and burthensome to the soule: as wee may cleerely see in religious *Ioseph*, who being truly seasoned with the graces of Gods spirit, would not be drawne to commit wickednesse by any perswasion, but in contempt of it breakes forth, *How should I commit this wickednes, and so sin against God?* Oh therefore labor we earnestly for the graces of Gods spirit be infused into us, to drive away the darksome clouds of corrupted nature, and to make us see the odiousnesse of the entertaine of sinne, and the speciall worth of grace and pietie; for the naturall man discerneth it not. And because the word of God is the ordinary meanes to worke this upon our soules, for which cause the blessed Gospell of Christ is called the ministration of the spirit, the power of God to salvation, an immortall seed, able to beget us anew, and to make us wise unto salvation; oh therefore frequent we it diligently, and heare we it with all reverent attention for the happie infusion of heavenly grace: for hee that despiseth this sacred truth shall be destroyed, he that turnes his care away from it, his very prayer shall be abominable: it shall be easier for Sodome and Gomorrah at the day of judgement than for that man; the Lord will make him a curse, an astonishment, a hissing & a reproach among all nations. And thus beloved in Christ Iesus wee see the first point, the blindnesse of man in corrupted nature, intimated from the multiplictie of finnes; for hee commits not onely some thing, but

Gen 39.9.

1. Cor. 1.14.

2. Cor. 3.8.

Rom. 1.16.

1. Pet. 1.23.

2. Tim. 3.15.

Pro. 13.13.

Pro. 18.9.

Mat. 10.15.

Isa. 29.18. 19.

but things, even many things worthy of death.

Come I now unto the second point, the patience of God in executing revenge upon the wicked, intimated in this; that though they commit things worthy of death, yet hee forbears, and doth not presently throwe them downe to death. The Gentiles committed things worthy of death, even many things worthy of death, eternall death; yet God with patience did forbear, and did not presently execute upon them the strength of his justice, nor cast upon them his finall wrath, when yet as the Apostle speakes, The wages of sinne is death, even of any sinne whatsoever. Behold then here the greatness of Gods patience: sinne is committed, yet God forbears; nay finnes, things worthy of death, many loathsome and odious finnes, yet God forbears to execute the (due) deserved stroke of his justice: that well might *Chrysostome* say, God is (as it were against his will) with great sorrow compelled to condemne (stubborne-hearted) sinners, and to throwe them downe to eternall death: for, as himselfe doth seriously protest, *hee doth not desire the death of the wicked,* but doth earnestly invite them, *Turne you, turne you from your evill waies; for why will yee dye, oh yee house of Israel?* Oh saith *Aug.* he calls back the averse and froward (spirits) and when he might strike them (with the final stroke of his justice) he rather doth promise them rewards, to move them to revert & turne from their evill waies, though they commit things worthy of death. Thus God is patient, sparing man in sinne, sparing man the subject of sinne, long sparing him, though he hath committed things worthy of death. How well therefore

Rom. 6. 23.

Chrysost. Deus quasi invitatus compellitur, cum magno dolore peccatores condemnare.

Ezek. 33. 11:

Aug. Aversos benigne revocat, & cum fere re potuit, praemia promittit.

God is patient toward man intensive, extensive, durative.

L

might

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might this instruct us, to bee cautious, that wee no longer abuse the patience of our God, but now presently revert from our evill waies, and turne unto his blessed Majestie; for God himself tells us, *My spirit* (saith he) *shall not alwaies strive with man.* When God would prescribe repentance to that spacious citie of Ninive, he offords it but forty daies, *Yet forty dayes, and Ninive shall be destroyed.* And to his owne particular people, hee limits them onely a moneth, *A moneth* (saith he) *shall devoure them with their portions.* Oh that then, wee would even now returne from our evill waies, and turne to this loving God abusing his patience no longer: for wee have his own word, *Turne unto me* (saith the Lord of Hostes) *and I will turne unto you.* Oh if we turne to him with mourfull hearts, deploring our transgressions, how soone will hee turne to us, speaking peace to our soules and consciences? for *a contrite spirit is a sacrifice unto God*; yea, these Christ himselve invites, *Come unto mee all yee that are wearie and laden* (you that growne under the burthen of your transgressions) *and I will refresh you,* I will speake peace to your soules, and comfort to your consciences. But if we will yet bee so pernicious as to despise the patience and long sufferance (of our God) by which he would lead us to repentance, oh then remember wee what *Salomon* tells us, that though a sinner doe evill an hundred times, and God prolong his daies, &c. yet it shall not bee well with the wicked, &c. God will not alwaies spare him; for, as *Auslme* speakes, then is God angry, when hee seemes not to bee angry. We may see, that when the Sunne did rise upon *Sodom*, and there was no expectation of judgement, then

Gen. 6. 3.

Ion. 3. 4.

Hos. 5. 7.

Zach. 1. 3.

Psal. 51. 17.

Mat. 23. 38.

Rom. 2. 4.

Eccle. 8. 12, 13.

Aug. Tunc
Deus irascitur
quando non
irascitur.

Gen. 19. 23, 24.

then the Heavens were opened, then fire and brimstone was poured out upon it, utterly to destroy it. Oh take we knowledge therefore, that now the axe Mat. 3. 10. is laid unto the root of the tree, if we will yet bring forth no fruit, no true repentance for sinne, but wee will still abuse the patience of our God, and still commit things worthy of death, that it is just with him, to hew us downe, and cast us into the fire, even eternall fire, never to bee extinguished. And thus much for the second point, the patience of God in executing revenge upon the wicked, intimated in this, That though the Gentiles did commit things worthy of death, yet God did patiently forbear, and did not presently throw them downe to death.

Come wee now unto the third point observed in the matter of this pollution, the equitie of God in punishing the wicked, exprest in this, that he throws down none to death, but for things worthy of death; they committed things worthy of death. Sinne is the cause of Gods wrath and mans miserie, *Your iniquities* (saith the Prophet *Esay*) *have separated between you and your God: your sinnes have hid his face from you. wherefore* (saith the Prophet *Ieremie*) *is the living man afflicted? man suffereth for his sinnes.* For sinne the Angells were throwne downe from Heaven, for sinne *Adam* was thrown out of Paradise, and a curse denounced against him and his posterity, for sinne the old world was drowned, and Sodom and Gomorrah burned: oh. saith *Cassiodorus*, so far is every one repelled and divided from the divine power, as his sinnes are heaped up: many sinnes makes a deepe separation; nay, if we consider the eternal decree of God, or as it is manifested in time,

Esay 59. 1.

Lam. 3. 39:

Iude ver. 6.

Gen. 2. 14.

Gen. 6. 7.

Gen. 19. 24.

Cassio. Taurus

unusquisque

repellitur &

dividitur à Di-

vinitate, quan-

tum ejus pec-

cata cumulan-

tur.

and this either negatively, or affirmatively, that is, as he denies saving grace unto some, or as hee wills to throw them down to endlesse miserie; siene is the cause: for, for the foreseen sinnes of the wicked, the Lord decreed to forsake them, and to impose upon them everlasting horror. Therefore saith the Lord by the Prophet *Ezechiel*, *That soule that sinneth, that soule shall dye:* with which the Apostle *Paul* accords, *For these things* (saith hee) *commeth the wrath of God upon the children of disobedience.* Hence it is, that the Lord concludes by the Prophet *Hosea*, *Thy iniquitie hath destroyed thee, oh Israell.* Furthermore, hatred and wrath, as they are punishments, are not inflicted but for sinne.

But God hated *Esa*u penally, and hee will shew his wrath in the destruction of the wicked, therefore for sinne.

Briefly, the doctrine is cleer, he delivers none to death, but for things worthy of death; for *the wages of sinne is death.* How fitly therefore might this instruct us to remove all murmuring, and to loath and detest all sinne and wickednesse? First, to remove all murmuring and repining against God; for, is the hand of God upon thee? and doth he begin to execute his wrath? murmure not against him, but look into thine owne soule, and behold thy sinnes and thy transgressions: for they have caused that judgement: and remember that the way of the Lord is equall; for he delivers none to death, but for things worthy of death; but that thine owne way is unequal, for thou hast wilfully heaped up sinnes against his Majestic, and therefore hast deserved wrath and judgement from the hand of the Lord.

Wc.

Ezech. 18.

Ephes. 5. 6.

Hos. 13. 9.

Rom. 6. 23.

Ezech. 33. 17.

We may see, 1. *Sam.* 15. that God rejected *Saul*, but 2. *Sam.* 19. what was the cause? why his transgression and rebellion: wherefore the Prophet tells him, that to obey is better than sacrifice, and to hearken is better than the fat of rammes; but that rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. We may also see in the twenty fourth verse of this chapter, that the Lord delivers up the Gentiles unto their hearts lusts, &c. and unto vile affections; but what was the reason? why (as the coherence of the text doth plainly shew) their former grosse and odious sinnes was the cause of it; for these the Lord delivered them up unto a reprobate condition. Oh then, if the justice of God seaze upon thee, murmure not against his Majestie, but rather cry out against thy selfe, who by thy sinnes hast provoked the Lords wrath against thee; for hee is so equall that hee throwes none to death, but for things worthy of death. Secondly, this should instruct us to loath and detest sinne and wickednesse: for as God is so equall that he throwes none to death but for things worthy of death, so wee see hee is so just, that for things worthy of death he throwes them downe to death. Oh then, why should any bee so bold to entertaine sinne and wickednesse? oh remember wee that wickednesse burnes like fire, all wickednesse whatsoever, in kindling and inflaming the wrath of God against us: therefore saith *Sirach*, Bind not two sinnes together, for in one thou shalt not goe unpunished. For *Salomon* doth plainly tell us, that *though a sinner doe evil a hundred times and God prolong his daies &c. yet it shall not see well to the wicked; but when the workers of wickednesse doe flourish,*

Isay 9. 19.

Eccles. 7. 8.

Eccles. 8. 12, 13

Psal. 92. 7.

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Psal. 73. 19.

risb, then they shall be destroyed for ever, then shall they suddenly perisb, &c. and come to a fearfull end.

Esay 5. 18.

Prov. 2. 14.

Wisd. 2. 6.

Ver. 10.

Ver. 11.

Ver. 12.

Psal. 36. 1.

Iob 21. 14, 15.

Oh that the ungodly did cleereley see this, which draw iniquitie with cords of vanitie, and sinne as it were with cart-ropes, and as *Salomon* speakes, reioyce in doing evill, and seeme to invite each other unto wickednesse, Come let us enjoy the pleasures that be present, &c. let us oppresse the poore that is righteous, let us not spare the widow, nor reverence the white haire of the aged that have lived many years, let our strength be the law of unrighteousnesse, &c. let us defraude the righteous, for hee is not for our profite, but is contrarie to our doings, he checketh us for offending against the Law, and blameth us as transgressors of discipline. In a word, who seeme as *David* speakes, to have no feare of God before their eyes, but seeme by their pernicious stratagems in sinne, to disdain all piety and religion, and to declame against God and all his wayes, with those wicked ones in *Iobs* historie, *Depart from us, for wee desire not the knowledge of thy wayes: who is the Almighty that we should serve him? or what profit should we have if wee should pray unto him?* Oh that the ungodly that are so bold and greedie to entertaine any sinne and wickednesse, oh that they did cleereley see the miserie that sinne brings upon them, that so they might loath and detest all sinne and wickednesse: Oh that this instruction might receive due impression upon their soules: for we see it plain, that as God is so equall that hee throwes downe none to death but for things worthy of death, so the consequent arising from hence tells us, that hee is so just, that for things worthy of death hee will throw men downe

to

to death. And so much (beloved) for the matter of the pollution of the Gentiles, *They committed things worthy of death.*

Come I now unto the forme of their pollution, how they committed these things, namely, wilfully & willingly; for, *knowing the justice of God*, that is, against these sins, yet they committed them. Wherin I consider, first, how God may bee said to be just: secondly, what is meant by justice in this place.

For the better opening whereof, consider we that a thing may be said to be just in a three-fold manner; by Grace, by voluntarie obedience, or by Nature. We are justified by Christs righteousnesse, not subjectively but effectively, not materially as inherent within us, but relatively and by way of imputation, God in his mercie reputing it to every beleever, as his owne proper righteousnesse; wherefore when the Scriptures in any place expresse the Saints of God to be just or justified, the meaning is not that they have no sinne, but

First by Grace; so the Saints and servants of God may be said to be iust, subiectively or inheresively, onely inchoatively, which is their sanctification; relatively, imputatively, Christs righteousnesse thorough faith being reckoned and imputed as theirs, which is their iustification. Again secondly, by voluntarie obedience one may be said to be iust; so was *Adam* iust in the state of innocencie; so is it most truely said of Christ, who by his voluntarie and perfect obedience fulfilled the whole law of God. Thirdly, by nature one may be said to be iust, & that eyther as made so by the benefite of another, or else originally by himselve and of his owne nature: in the first kinde, it may be truely spoken in like manner of the first *Adam* who was just by nature, as being made so by the benefit and bountie of his Creator: and most truely may it also be spoken of the second *Adam* Christ Iesus, who was conceived in the

that it is not imputed: for the materiall or blot of sinne remaines in some measure in the best of Gods children during their whole life in this world, as the Scriptures plainly witnesse; onely it is taken away in respect of the formall thereof, that is, in respect of the guilt thereof and the vindictive punishment.

wombe

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wombe of a virgin, without any spot of sinne by the vertuall operation of the holy Ghost. But now concerning God, hee is just in a farre different, and farre more excellent manner; for hee is not made just, but he is just originally of himselfe and by himselfe in his essence and nature: therefore it is onely true of God, that hee is *simpliciter justus*, simplicie just, which cannot be said of any other thing whatsoever; for although it may bee said of the regenerate, that by remission of sinnes and the imputation of Christs righteousnesse they are perfectly just, yet it is false and erroneous to say that they are simply just; nay, Christ himselfe although as hee is man he may be said to be just, naturally, habitually, and hypostatically, yet simply he cannot be said to be, because whatsoever justice he hath as he is man, hee hath it by participation from his divine nature. But God is so just, that hee is his owne justice; for justice is not in God, as an accident in the subject, or by way of composition, but of essentiall union; for all the proprieties of God are essentiall, he is essentially just, hee is essentially good, and therefore justice and goodnesse it selfe, and consequently it is true onely of God, that he is simply just. This our Saviour Christ doth plainly witnesse, who tells us, *There is none good but God*, that is, simply and absolutely good, as of himselfe and by himselfe, nay, if we speake properly and strictly, none can bee said to be so much as perfectly good, or perfectly just, or perfectly holy, neither Angels, nor men; for it is a cleere rule, that that which is such as it is by participation, is imperfectly such; as the water, or iron, made hoar by the fire is imperfectly hoar, as having their

Mat. 19. 17.]

Quod tale est
ex participati-
one imperfecte
tale est.

edunow

their heart not naturally, but accidentally and by participation. And thus we see how God may be said to be just, namely, simply and absolutely, in a farre more excellent manner than any other thing whatsoever, as being originally and essentially just.

But come wee now to consider what is meant by justice in this place : for although properly there be but one justice in God, as there is but one essence; yet in regard of the divers respects or divers persons which God in a certaine kinde may be said to beare, his justice also may be said to be divers. As he is a most free Lord doing whatsoever he pleaseth, his will is his justice ; as he is the Creator, Conserver and Governour of all things, his goodnesse is his iustice ; as hee is a speciall Favourer of the elect, his mercie and his truth in his promises, is his iustice; as he is the Iudge of all, giving to every one according to his workes, his due punishment of the nocent, and absolving of the innocent, is his iustice; which is the iustice which is meant in this place; and is called the distributive or iudiciarie iustice of God, because by it he gives unto every one according to his workes. Now observe we, this distributive or iudiciarie iustice of God the heathen knew: and that in a threefold kinde; by the light of nature, by the testimony of their owne consciences, and by the examples of Gods iustice in the world. First, by the light of nature, they knew many divine things ; as that their was an eternall power; for they concluded, that this glorious frame of the world had some excellent builder. They had also some knowledge of the providence of God, that it is hee that dispo-

In regard of
divers respects
God may be
said to be just
in a fourfold
manner :
Vt liber Do-
minus,
Vt Deus om-
nium,
Vt Deus &
Pater electorū.
Vt omnium
Iudex.
As a free
Lord, as the
God of all, as
the God and
Father of the
elect, as the
Iudge of all.

Euripides
ἀδὲρ τοῦ καὶ
τίαντος
(nuncupavit).

Anaxag. ὅς
 ὁ θεὸς ὁ δυνάστης
 ὁ πᾶσι τοῖς
 τοῦ κόσμου
 It is God that
 disposeth and
 worketh all
 things. To
 which purpose
 also speaks
 Orpheus, Sopho-
 cles, Pythagoras
 with divers o-
 thers.

Phocylides. ὁ
 θεὸς ὁ δυνάστης
 ὁ πᾶσι τοῖς
 τοῦ κόσμου
 the soule is im-
 mortall, never
 waxing old, li-
 veth ever.

The Chalde-
 an precept :
 Ζήτωσαν πάντες
 οἱ ἄνθρωποι
 εἰς τὸν αἰῶνα
 τοῦ κόσμου
 Phocylid. τὸ θεὸν
 ὁ δυνάστης
 ὁ πᾶσι τοῖς
 τοῦ κόσμου
 Hierocles. ὁ
 θεὸς ὁ δυνάστης
 ὁ πᾶσι τοῖς
 τοῦ κόσμου
 Plat. in Gorgia.
 & Virg. Æneid.
 6.

And Draco a
 Heathen man
 so farre discer-
 ned this iudicarie justice, that he appointed death for all sinnes, the light of Nature
 teaching him that sinne deserved death. Rom. 2. 15.

seth and worketh all things : they also understood the immortalitie of the soule, as, besides divers others, *Phocylides* doth plainly witnesse : The soule (saith he) is immortall, never waxing old, but living ever. They had some knowledge of a place of ioy and comfort provided for it, as the Chaldean precept doth witnesse; Seeke Paradise the most splendant region of the soule : they had some tast of that great point, the resurrection of the body, as the former Author *Phocylides* doth manifestly testifie, We hope (saith he) shortly to returne from the earth to the light, that is, an eternall and a heavenly light. And concerning this distributive or iudicarie iustice (the subiect of this discourse) by the light of nature they also plainly understood it, as amongst others *Hierocles* doth testifie, who shewing a reason why the ungodly would not have their soules to bee immortall, speaks after this manner, A wicked man (saith he) would not have his soule to be immortall, lest hee should come to the iudge (that is the eternall iudge) there to bee tormented with punishments. Yea, hence it was, that *Plato*, a heathen man, did appoint Elisian fieldes unto them of upright conversation, and an *ai dms*, or place of torment for the wicked, the very light of nature teaching him this distributive iustice of God. Wherefore we see first of all that the heathen knew this iustice of God by the light of nature.

Secondly, they knew it by the testimony of their owne consciences; for, as the Apostle speaks, their conscience did beare them witnesse, either accusing

them

them, or excusing them: therefore *Alexander* a head- And *Hercules*
then man having slaine his deare friend *Clitus*, be- after he had
came grievously troubled in his conscience, his ve- slaine his wife
ry conscience accusing him for that barbarous and and children,
savage cruelty. became so
perplexed in
conscience,
that in the hor-
ror of it he
concluded, *Ne-*
mo possit igne-
re, at animi mēdi-
ritate, none of a pol-
luted consci-
ence can be
cured.

Thirdly, they knew this distributive or iudicarie
iustice of God by the examples of Gods iustice;
for that hath beene true and shall bee true for ever;
which the Lord sets down by the Prophet *Zophany*,
Every morning doth hee bring his iudgements to light,
and faileth not. Therefore when *Tull. Hostilius* was
slaine by lightning from heaven, and his house bur-
ned, the Gentiles understood this to bee the iustice
of God against him for his irreligious exorcismes.

So that wee see it cleere, the Gentiles did know
this iudicarie iustice of God, yet wilfully against
their owne knowledge and conscience, they com-
mitted things worthy of death. A grievous wicked-
nesse; for if every sinne deserve death, even sinnes
of infirmities and ignorance, as the Prophet *David*
doth witnesse, and therefore doth cry out unto God,
Oh cleanse me from my secret sinnes: how much more
sinnes of wilfulnesse committed against the full
swing of knowledge and conscience, as were the
sinnes of these Gentiles? for knowing the iustice
of God, they committed them: therefore saith the
Apostle, They detayned the truth in unrighteous-
nesse; they knew it, but they wilfully reiect it.
Now, saith our Saviour, *Hee that knowes his Masters*
will, and doth it not, shall bee beaten with many stripes.
And wee may see that the Prophet *Samuel* calls the
sinne committed against knowledge and conscience,
a rebellion, and compares it to those great sinnes,

Psal. 19. 12.

1. Ioh. 3. 8.

Rom. 1. 18.

Luke 12. 47.

1. Sam. 15. 23.

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witchcraft and idolatrie; and *Saul* being guilty of this, the Lord reiects him for ever. What should this then impresse within us (beloved in Christ Iesus)? oh how well might it serve to instruct us to be cautious, how we entertaine, or live in any sinne against our knowledge and our conscience? First, to be cautious how wee entertaine any sinne against our conscience; for if, as Saint *John* speakes, our conscience condemne us, God is greater than our conscience, and knoweth all things. If therefore wee commit those things that our owne knowledge and our conscience is able to condemne us, and pronounce iudgement against us for it, how much more then shall the Lord condemne us and iudge us for these sinnes, to whom they are farre better knowne than to our owne consciences? Besides, if our conscience bee able now to accuse us for these sinnes, how much more shall it bee able to doe it at the finall iudgement, when the bookes shall bee opened, even the booke of conscience, and by the vigour of the divine power shall bee made able to call to remembrance all the thoughts, words and actions whatsoever, had, spoken, or done by us, and to accuse us, or excuse us for them, according as they have been agreeable, or dissenting from the Law of God? how much more then shall our consciences bee able to accuse us for all our sinister passages, when they shall be thus opened, and as it were quickned and awaked by the mighty power of God? for oftentimes in this life, through the long habite and continuance in sinne, the conscience becomes as it were dead, and the *dictamen*, or voyce thereof strangely quailed: but at length the Lord shall quicken.

1. John 3. 20.

Rev. 20. 12.

Rom. 2. 15.

ken it, even the conscience of the most wicked: as he did sometimes *Cains*, which made him cry out, *My sin* Gen. 4:13. *is greater than can be forgiven:* or as he did sometimes *Judas*, which did so torment him, that it made him bring backe his base corrupted hyer, and to throw it downe at the feet of the Priests and Elders, openly Matt. 27: confessing, *I have sinned, betraying the innocent blood,* and, as weary of his life, desperately deprived himselfe of all vitall power. Oh therefore be we cautious how we entertaine sinne against our knowledge and our conscience.

Secondly, be we cautious how we live in any sinne against our knowledge and our conscience; for this is a dangerous estate: for saving Faith receives no impression where the conscience is wounded with plenall raigning sinnes, committed against our knowledge and our conscience. Therefore the Apostle ioynes these two together, Faith and a good conscience, that is, a conscience purged and purified 1. Tim. 1:19. from raigning sinnes; for these doe *vassare conscientiam*, they wast and destroy the conscience: therefore to these there is no comfort, no peace with God, no peace in conscience: for there is no peace, saith the Lord, unto the wicked. In these that thus live in sin, committed with full consent of will against their knowledge and their conscience; there is no pietie nor religion, there is no true feare of God, nor obedience unto his sacred Word. Oh that wee would therefore be cautious how wee live in any sinne against our conscience: for if the Gentiles (as the Apostle shewes us) had no pretext to excuse their sins; whose chiefeest Schoolemaster to shew them Gods justice against their sinnes, was yet but the light of Nature,

Rom. 6. 23.

Marke 1. 15.

Ioh. 3. 16, 17,
18.

Heb. 2. 2, 3.

Nature, if these were voyde of excuse, oh then what shal we say to our selves? If we live in sinnes against our knowledge & our conscience, even those grosse sinnes which wee see daily familiarly entertained, drunkennesse, adulterie, deceit, oppression, envie, malice, and that hell-bred sinne of usurie; how inexcusable shall we be to live in these sinnes, who have not only the light of Nature, but the cleere and manifest word of God, to shew us the iustice of God against these sinnes, nay the excellent and precious gospell of Christ, promising to the repentant that forsake their sinnes and beleeveth this sacred truth, eternall felicitie and happinesse: oh then how voyde of pretext shall we be, yea, how greatly shall this aggravate iudgement against us, to live in sinnes against our knowledge and our conscience, to whom Gods iustice is so cleerly manifested, to whom so great meanes is afforded to reclaime us and recall us? Oh know we, if we against our knowledge and conscience will thus still continue our violence in sinne, notwithstanding this great meanes afforded us, it shall bee easier for these Gentiles at the day of iudgement than for us. And thus much (beloved) for my first generall part, the pollution of the Gentiles, in respect of their owne proper sinnes.

Come I now unto the second observed generall, the pollution of the Gentiles in respect of the sinnes of others: which the Apostle sets downe as a deep aggravation of their wickednesse, and is thus enforced to us, in that they not onely committed things worthy of death themselves, but favoured them that did the same.

It was a grievous wickednesse for them themselves

to

to commit things worthy of death by their owne proper sinnes, but to favour and patronize the same in others, was most intolerable, and declared them to be even of an incurable nature. The word used here by the Apostle doth not signifie merely an assent, but an approbation or patronizing, or (as some read) an applauding of others in their wickednesse, which was a thing common amongst many of the heathen : for they mainetained and defended publicly those things which by the light of nature they knew to be sinnes, and to deserve death : as Fornication, Idolatrie, yea, Murther it selfe; as amongst divers others we may see in *Anaxarchus*, *Aristander* and *Calisthenes*, who when *Alexander* had slaine his friend *Clitus*, they became patrons of that horrible wickednesse. For, the first (an Epicure) perswaded all things was lawfull for Kings; the second (a Stoick) referred it wholly to fate and destinie; the third used morall and civill perswasions onely : but none of them laid open unto him the greatnesse and foulnesse of his sinne, but did sooth him and defend him in that his horrid wickednesse. Briefly, for the further manifesting and opening this great and odious guilt, consider we how many waies we may become partakers of the sinnes of others; which wee may reduce unto twelve particulars. First therefore understand wee that *inbendo*, by bidding and commanding a wickednesse to be done, we become to participate of that wickednesse. So *Saul* became guilty of the murder of innocent *Abimelech* and his associates, because hee did command this wickednesse to be done. So *Nebuchadnezzar* became guilty of the peoples Idolatrie, in falling down and worshipping the

ground.

So *Discator*.

1. *Inbendo*.

1. *Sam*, 32, 18.

Dan, 3.

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Mat. 1.

Marke 6.

2. Obediendo.

Dan. 3.

Acts 4. 18, 20.

1. Sam. 22. 17,
18.

2. Sam. 11. 15,
16.

the golden Image, because he commanded it to be done. So wicked *Herod* became guiltie of that great slaughter of infants done in Bethlehem, and in the Coasts round about, because hee commanded that bloody stratagem to be acted. So also that *Herod* spoken of *Mar. 6.* became guilty of the death of that bright shining light *Iohn the Baptist*, because he commanded it to be done. Thus first *inbendo*, by commanding a wickednesse to be done, we become guiltie of the sinne of others.

Secondly, *obediendo*, by obeying such unlawfull commands, wee become to participate of the sinnes of others. This *Shadrach*, *Mesbach* and *Abednego* knew right well, and therefore no violent threats nor terrors could draw them to yeeld to an unlawfull command. This the worthy Apostles knew most cleerly; wherefore when the Priests and Elders commanded them that they should teach no more in the name Iesus, they plainly answer, *we cannot but speake the things which wee have seene and heard.* This was the fault of treacherous *Doeg*, by which he became to participate of the wickednes of *Saul*: for although *Saul* commanded his footmen that stood by him to slay *Abimelech* & his associates, nor a hand was stirred nor foot moved to that bloody action; but as soon as he spake to *Doeg*, he became presently a readie instrument to execute his cruell & unlawfull command. This also was the fault of *Joab*: for *David* writing to him that *Vriah* should be put in the forefront of the battell, and that there should be a reculing backe from him that he might be smitten and dye; presently hee consents unto this unlawfull command, sinisterly to betray the life of an innocent man,

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man, and so became to participate of that bloody sinne. So also when *David* commanded him to number the people, though hee misliked it, and his conscience told him it was an evill, yet he desisted not, but became the instrument of this sinne. This was also the fault of those corrupt Iudges, *1. Kings 21.* for pernicious *Iezabel* writing a letter to them in *Ahabs* name, that they should get two wicked men to sweare against poore *Naboth*, that they had heard him blaspheme God and the King, and so to stone him to death, they performed it with all expedition, and so became guilty of that crying sinne, the shedding of the innocent blood of poore *Naboth*: oh how much better had it beene for them, to have undergone the frowne of *Iezabel*, and the anger of *Ahab*, than thus to have enthralled their soules with the guilt of a grievous crying sinne? And thus we see *obediendo*, by obeying the unlawfull commands of others, wee become guilty of sinne and wickednesse.

Thirdly, *consulendo*, by giving advice and counsell unto sinister and ungodly passages, wee become guilty of the sinnes of others. So *Achitophel* was guilty of the conspiracie of *Absolom* against his Father *David*, because hee did advise and counsell him therein. So in like manner the youngsters of *Rehoboam* were guilty of his violent answer to the people of *Israell*, and consequently of the rending of the ten Tribes from the two, because they did advise and counsell him to that virulent replie. So also pernicious *Herodias* became guiltie of the death of *Iohn the Baptist*, because she did counsell and advise her daughter to make that the subject of her request.

2. Sam. 14.

1. King. 21.

2. Sam. 15.

2. Sam. 16. 21.

2. Sam. 17. 1.

Ver. 14.

1. King. 12.

Marke 6.

N

And

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And so wee may see in the twenty third of *Jeremie* those false Prophets were guilty of the sinnes and errors of the people, because they did advise them to false and evill things, the deceits of their owne heart. Thus *consulendo*, by advising and counselling unto evill, we become culpable of that evill.

Fourthly, *adiuvando*, by giving any helpe or assistance unto evill wee become guilty of the evill, whether ~~it~~ be personally, verbally, or manually. First personally, so was *Iehosaphat* guilty of the sin of the Idolatrous King of Israell, because he did personally assist & aid him in his rash & violent enterprise. Againe, verbally we become guilty of this sin, when wee yeeld any assisting speeches to exasperate or set forward an evill. So were the Edomites guilty of the crueltie of the Babylonians against Ierusalem, because, to exasperate and set forward the mischief, they cryed out, *Downe with it, downe with it, even to the ground.* So in like manner were the Israelites guilty of the abomination of *Baal*, whilst they used strong assistant speeches for him; who hath done this thing? who hath thus dishonoured *Baal*, as to break downe his Altar? and when they finde it was *Gideon* the sonne of *Ioash*, they cry out, Bring our thy sonne that hee may dyc, that *Ioash* was faine to say, Will yee plead the cause of *Baal*? will you use assistant speeches for him, and so participate of that wickednesse? Thus verbally, using assisting speeches for sinne and wickednesse, we may become guilty of that sinne.

Againe, manually wee become guilty of the sinne of others; and that three manner of waies: by imposition, scription, and subscription. First by imposition,

sition, that is, of hands: so men of spiritual ranke, that have power to ordain others, become guilty of their sinnes, when they promote unworthy persons unto that sacred function: therefore that worthy Apostle Saint Paul gives this as a serious charge to Timothy, Lay hands (saith hee) on no man rashly; bee not partaker of other mens sinnes: keepe thy selfe pure. Againe, by scription or writing we become to participate of the sinnes of others; and that not onely when we write for an evill, as David to Ioab, Iezabel to the corrupt Iudges, Sanballat to Nehemiah, but when we write any thing that may give assistance to an evill. So Rabsakeb was guilty of blasphemie, and the heape of his Masters evils, whilst in the writing to Hezekiah to daunt him, he prefers him before the God of Heaven and Earth, and makes his Master (the King of Assiria) his successe over Idoll gods, and Idolatrous nations, an argument that even Iehova, the Lord of Hosts should not be able to stand before him. Thus manually by scription or writing we may make the sinnes of others to become ours.

1.Tim.5.22.

2.Sam.11.
1-King.21.
Neh.6.6.

Thirdly, by subscription we come to participate of the sinnes of others, when we subscribe and set our hands to that which is erroneous or evill. The example of this in the scriptures is somewhat rare, though the practice of it bee very frequent in these our times; for there is almost no person so evill, nor evill so great, but we are apt to subscribe and testifie therein, and to use any assistance to countenance, extenuate, or colour it. But the times, it seemes, not being antiently so evill, no marvell if the scriptures bee something silent herein, onely some sympathy hereof wee may see in the sixth of Daniel; for Dan.6.7,8,9.

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when the Governours of *Darius* had conspired a mischief to intrap *Daniel*, and had drawne a decree to that purpose, that no petition should bee asked of any, saving of *Darius*, and that by the space of thirty daies, and who so should attempt the contrary, to bee throwne into a den of Lions: when this decree was brought to *Darius*, hee confirmed it, that is, by subscription and sealing of it, and so became guilty of their sinne. And thus *adiuvando*, by giving any helpe or assistance unto evill, whether it bee personally, verbally, or manually, we become guilty of that evill.

A ctual consent is when we entertaine personall societie with the wicked in their evils.
Psal. 50. 18.
2. Ioh. v. 10.

Lev. 19. 17.

1. Tim. 5. 20.

Fiftly, *consentiendo*, by consent we come to make the sinnes of others to become ours; and that in a threefold kinde; actually, verbally, and silently. Of the first, the Prophet *David* speaks, describing the nature of a wicked man, *When thou seest a sheefe thou consentest with him, and art partaker with the adulterers*. Of the second, Saint *Iohn* speaks, who tells us, that if any deliver erroneous things, not bringing the doctrine of Christ, we are not to bid them so much as God speed; for by that consent, he tells us, wee become partaker of (their) evill deedes. Thirdly, silently wee become guilty of this sinne: for there is *consensus silentii*, a consent of silence; as when we see sinne and say nothing of it, which is contrary to Gods iniunction, *Thou shalt plainly rebuke thy neighbour, and not suffer him to sin*, and contrary to the Apostle, *Those* (saith he) *that sin rebuke openly, that the rest may feare*: and it is a cleer rule, that as *malum consilium inducit in peccatum*, so *malum silentium relinquit in peccato*, as evill counsell leades (a man) into sinne, so evill silence leaves (a man)

man) in sin. Therefore what the holy Ghost speaks concerning the wicked man, is fit to be observed by all, a due respect being had to time, to place and person. And thus by consenting to the sinnes of others, whether it bee actually, verbally, or silently, we become guilty of the sinnes of others.

Sixty, *indulendo*, by indulging and flattering others in sinne we become culpable of their sinne: so the wicked are said to blesse the covetous, that is, to indulge and flatter them in their evill. A dangerous course; for, as *Ausline* speaks, the tongues of flatterers doe binde the soules of men in sinne. This was that for which the Lord did cry out against the Prophets of Ierusalem, witnessing that they did strengthen the hands of the wicked (so indulging and flattering them in their sinnes, that none could returne from their wickednesse) for which the Lord doth testifie against them; that they were to him as Sodom, and as the inhabitants of Gomorrah: for to them that did despise him, they proclaimed, they should have peace; and to them that walked after the stubbornnesse of their owne hearts, they concluded, no evill should come unto them; so flattering them in their evils, that they did binde up their soules in sinne. A sinne so familiar in these times, that there is scarce anie wickednesse so great, or error so odious, but it findes some Parasite or other to flatter and indulge it: but he, saith *Salomon*, that saith to the wicked, Thou art righteous enough (thereby flattering him and strengthening him in his sinne) him the people will curse; yea, against such as these the Lord himselfe doth denounce a woe, plainly testifying he will execute upon them the fiercenesse of his wrath.

Psal. 10. 21.

I will reprove thee, and will set thy sinnes in order before thee.

Aug. in Ps.

Adulantium linguarum alligant animas in peccatis.

Ezech 13. 22.

Indulgence is so great an evill, that *Ansthenes* was wont to say, *ἡμεῖς οὐκ ἐν τῇ κακίᾳ, ἀλλ' ἐν τῇ ἀνιδίᾳ ἐσμεν*, It is better to fall among raving Crows, than among flatterers.

Prov. 24. 24.

Ezech. 13. 19.

And thus we also see that by indulging and flattering others in sinne, wee become partakers of their sinne.

Seventhly, *recipiendo*, by receiving into our houses and societies wicked and ungodly persons, we come to participate of their evils. This was *Sauls* fault, who entertained wicked *Agag* into his Court, whom the Lord had accursed. This was the fault of the *Israelites*, who received into their societie irreligious and prophane women, who became as thornes in their sides, to infect them with their evils, and to exasperate the wrath of the Lord against them. This also was *Salomons* defect, who by his entertaine of Egyptian women, and divers others of Heathenish and Idolatrous condition, became culpable of their evils, to the deepe tainture of his soule with sinne, and the no small provocation of the wrath of God against him. Be we therefore warie how we receive into our houses or societies known wicked and irreligious persons. This was *Dauids* wisdome, worthie of imitation, *Mine eyes* (saith hee) *shall be unto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way shall be with me.* And thus *recipiendo*, by receiving into our houses and societies wicked and ungodly persons, wee become culpable of their evils.

Eighthly, *possidendo*, by possessing evill gotten goods we become guiltie of the finnes of others: so the children may be said to be guiltie of their fathers finnes, whilst they possesse the goods and revenues which they have gotten by oppression, by usurie, by fraude and deceit, or any other unlawfull meanes. So *Ahaziah* might be said to be guiltie of the sinne

of

1. Sam. 15.

Exod. 17. 14.

Judg. 2. 3.

1. King. 11. 1, 2, 3.

Psal. 101. 6.

of his father *Ahab*, in possessing that which hee got wickedly and by the effusion of innocent blood. Yea, this is an evill which God doth often scourge with a strict hand of justice; for we may many times behold the children to waite and consume dissolutely, what their fathers did raven and gripe together wickedly: and it is seldome seenethat evill gotten goods do continue unto the third generation. Hence it was that *Iehoiakim* having enlarged himselfe by wicked and unlawfull meanes, the Lord did not only denounce that he should be buried as an Asse is buried, but did also testifie, that though his sonne *Coniah* were as the signet of his right hand, yet hee would pluck him thence, and would give him into the hands of them that should seeke his life, &c. This is that which *Zophar* speaketh in *Iobs* History of them that got their wealth wickedly and unconscionably, growing great by the ruines of other men, that though they and theirs may flourish for a time, yet (saith he) the fire that is not blown shall devour them, and that which remaineth in their tabernacle shall bee destroyed; the Heaven shall declare their wickednesse, and the earth shall rise up against them, the increase of their house shall goe away, it shall flow away in the day of Gods wrath; for his house (that is, his state, his wealth, his pompe, his glory) is as the building of a moth, that is, not only by the hurt and ruine of others, but also fraile and fickle, (as a watchman makes his lodge) for a small season; it shall never remaine long to his posterity: for as the Prophet *Habakuk* speakes, there is as it were a loud clamor betweene the walles, and in the buildings of the wicked, the stones, as it were, crying

out,

De male quæ-
sitis, non gau-
det tertius hæ-
res.

The goods
which were
ill gotten by
the Syre, are
seldome seene
to last to the
third heyre.

Ier. 21. 19.

Ver. 24. 25.

Iob 20. 26.

Ver. 27.

Ver. 28.

Iob 27. 18.

Hab. 2. 11.

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out, Wee were laid here by oppresſion and uſury; and the timber as it were anſwering it, Wee were framed and erected by bribes and corrupt rewardes, by fraud, deceit and falſhood, by ſacredge and devouring of holy things. So that *David* might well ſay, A ſmall thing that the righteous hath, that is, gotten lawfully and with a good conſcience, is better than great riches to the wicked and mightie, that is, gotten ſinfully and corruptly. And thus wee ſee, that *poſſidendo*, by poſſeſſing evill gotten goods and revenues, we become guilty of the ſinne of others.

Ninthly, *calando*, by keeping cloſe and concealing the ſinnes of others wee become culpable of their ſins. So *Symeon* and *Levi* were mutually guilty of each others bloody intention againſt the *Shichemites*. So *Dalilah* and the *Philiftins* became mutually culpable of each others wicked practice againſt *Sampſon*. So alſo *Ananias* and *Saphira* became tainted with each others hypocrifiſie. So *Iudas* and the *Jewes* became in like manner guilty of each others conſpiracie againſt that innocent Lambe Chriſt *Ieſus*: for theſe (even all of them) concealed and kept cloſe their wicked practice. Briefly, many are the particulars unto which this ſinne might bee branched, but to avoid prolixitie, and to ſort it according to the time, it may moſt fitly reflect upon Iurors, to whom it belongs, by the obligation of their oath, to informe againſt the ſinne and wickedneſſe of others, their drunkenneſſe, their adulteries, their blaſpheming of Gods ſacred name, their contempt of his holy ordinances, ſinnes open, and notoriously famous, uſuall and frequent; for theſe therefore to conceal and bury in ſilence (without any due information)

Prov. 10. 25.

Pſal. 37. 16.

Gen. 34. 13.

Iudg. 16. 5.

Acts 5. 1.

Mat. 26. 15.

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formation) these foule and odious finnes they draw the guilt of them upon their owne soules and consciences, and that in a high and a speciall maner: for by this meanes they strengthen the handes of the wicked, and keepe them back from repentance, and the turning from sin. For by informing against sinne, it comes to be punished, and punishment is an excellent meanes to incite and stir up deploiment and penitencie for sinne. When will wicked *Manasses* that made Hierusalem to flow with blood, when will hee bee brought to see his sinne, and to deplore his wickednesse? alas, never untill he be in captivitie, untill hee bee clogged with fetters, and bound with chaines, oh then hee will see his sinne, and acknowledge his wickednesse, then hee will humble himselfe, and intreat mercy and favour at the hands of the Lord. Yea, by the strength of punishment, hard hearted *Pharaoh* himselfe will bee brought to confesse that the Lord is righteous, but hee and his people are wicked. And we may cleerly see by daily experience some to be so impudent in sinne, that by impunitie they become animated, and are onely by due punishment restrayned. Therefore *Solon* and *Democritus* were wont to say, there were two divine lightes, Rewards and Punishments, the one to animate vertue, and the other to restrayne wickednesse. And here wee may behold the strange abuse of things, if a man be diligent to recourse to heare the word, there is no god for the benefit and comfort of his soule, a *Pharisee* eye is soone set vpon him: Let him be religious without faction, and hee shall hardly finde favour of any side, But let him be a Libertine, let him spend the time in Ebriety and Drunkenesse, or

Ezech. 12. 21.

2. King. 21. 16.

1. Chro. 33. 11.

Yer. 18.

Exod. 3. 17.

Yea some are ἀκαταστατοι, indomitable, such whose evils are hardly suppressed, though there be asperities of punishment.

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1. Cor. 5. 6.

Iohn 15. 19.

Dare veniam
Corvis, & vex-
are Columbas.

in other grosse and loathsome finnes, let him have some fanaticall intoxication, some corrupt leaven that is apt to sower a whole lump, and this is past by in silence, for the world loves his owne. Oh grievous impietie! for what is this, but to spare the ravening Crowes (that are apt to prey upon every carrion) and to vex the innocent Doves? As therefore you regard the conversion of others, as you tender your owne salvation, as you would be free from contracting upon your soules the heauey burthen of other mens loathsome sins, so be you cautious duly to informe against their impieties, that God may be honoured, sinne may bee suppressed, and your consciences may be discharged. And thus we see *calando*, by concealing and keeping close the finnes of others, we become partakers of them, and draw their guilt upon our soules.

Numb. 22. 15,
&c.

Prov. 7. 18.

Ezra 4. 1, 5.

Cyrus and Ar-
saces.

Tenthly, *irritando*, by stirring up and provoking others unto evill, we become culpable of that evill. So *Balaack* became guilty of *Balaams* wicked action in comming to curse the people of God, because he did stir him up, and provoke him unto that mischief. So that woman in *Salomon*, besides her owne personall wickednesse, became culpable of the sinne of that yongue man, because shee did incite him, and stirre him up to commit adulterie with her. So the adversaries of *Judah* and *Beniamin*, became guilty of the hindering of the building of the Temple of Hierusalem, because they stirred up the Kings of Persia thereunto. As in like manner the Luxurious Libertines of this time, become culpable of the finnes of others, whilst they provoke them, and stir them up to foule and odious finnes.

finnes, proclaiming with those wicked ones in *Salomon*, Come, cast in your lot with us, let us possesse the pleasures that be present: taking it for a speciall glory to lade them with ebrietic and drunkennesse, and to insnare their soules with wickednesse; entring into no small rage, if any shall refuse to runne with them to the same odious excesse, as wee have even lately experience: which crying sinne, were worthy to receive exemplary punishment, to the terror of others. And thus wee see, *irritando*, by stirring and provoking others unto evill, we become culpable of that evill.

Eleventhly, *connivendo*, by connivencie and winking at the sinnes of others, wee make them to become ours. This was the fault of old *Eli*; for by his connivencie and winking at the sinnes of his children, he became to participate of their wickednesse: for which, the Lord did witnesse, that hee would cut off his arme, and the arme of his Fathers house, that there should not an old man be left in it, and that this wickednesse should not be purged with sacrifice or offering. This was that which the Apostle did so sharply reprove in the Corinthians, concerning the incestuous person, because they did wink at his evill, and not rather abandon his societie; for *knew ye not* (saith he) *that a little leaven doth leaven the whole lump?* This therefore is a great wickednesse in any, and makes them partakers of the sinnes of others; for it is a rule in generall, that *qui tolerat aliena peccata, cum tollere possit, sua facit*, hee (that by connivencie) suffers the sinnes of others, when (by due reproofe) hee may take them away, makes them his owne: but yet it is most intolerable

Prov. 1.
Wisd. 2. 6.

1. Pet. 4. 4.
One beaten to death for refusing and distasting excesse in drinking, & by using some interceptive speech in their obscene passages.

1. Sam. 2. 21.

1. Sam. 3. 14.

1. Cor. 5. 6.

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May 18. 2.

Exech. 13. 4, 5.

Rev. 2 15, 20.

Bern. Mihi non
licet tacere cui
ex officio in-
cumbit pec-
cantes arguere.
Exech. 33.
Isidor. de summo
bono, cap. 36.
Si eos aut ig-
norantes, non
rudiant, aut
peccantes non
arguant.
Chrysost. super
matth. in opere
imperf. hom. 31.
Sacerdos est
populo, sicut
radix in arbore
& sicut stoma-
chus in corpo-
re, &c.

in those of publike place, bee they of Ecclesiastick
or of Civill condition. For, concerning the first, it is
Gods owne iniunction that they must cry aloud, and
must not spare, but must lift up their voyces like
trumpets to tell the people of their sinnes (even) the
house of Iacob of their transgressions: the contra-
ry whereof is deeply distastfull, as God himselve
doth witnesse; *Oh Israell* (saith hee) *thy Prophets are*
like the foxes in the wast places, they rise not up in the
Gaps, they make not up the hedge for the house of Israell
to stand in the battell in the day of the Lord. And wee
may see in the second of the *Revelation*, that the
Lord rebukes the Angell, that is, the Pastor of the
Church of Pergamus, because by his connivencie
he suffered the pernicious doctrine of the Nicholai-
tans to bee spred abroad, to the dishonour of God,
and the preiudice of his people. So in like manner
hee reproves the Angell of the Church of Thiatira,
because hee permitted *Iezabel*, that seeming Prophe-
tesse, to seduce the people from the true service of
God unto odious Idolatrie. Oh, saith *Bernard*, it is
not lawfull for me to hold my peace, to whom it be-
longs of dutie to reprove those that sinne; the neg-
lect whereof, God himself hath bound with no lesse
penalty, than life for life, than soule for soule: ther-
fore well might *Isidore* conclude, that to these of
this ranck there remaines extreame miserie, if either
they instruct not the ignorant, or reprove not them
that sinne. For as *Cbrysostome* speaks, These are to
the people, as the roote to the tree, as the stomach
to the body; if therefore there bee a defect in the
Roote, if it communicate not due iuice and vigour,
the Tree must needs pine away and wither, if the
Stomack.

Stomack be full of crude and raw humours, the Body must needs be grievously distempered. Thus we see these of Ecclesiastick condition, by connivency, become guilty of the sinnes of others.

Secondly, those of publique ranke in respect of civill and politicall government, by connivencie do make the sinnes of others to become theirs : for these have speciall power to suppress evill, as those to whom the sword of justice is committed, as those which are the ministers of God to take vengeance on them that doe evill ; therefore connivencie in these, oh tis the verie nurse of evill, and tends to the ruine of Church and Common-wealth. What speciall care ought these therefore to have, that neyther by neglect, oppression or partialitie they taint themselves with anie iniustice? Not by neglect, this was the fault of *Demetrius* the King of Macedon, who neglecting the complaints of the people, did alienate and withdraw their affections, to the preiudice of himselfe, and the damage of his whole countrey : whereas, saith *Ambrose*, a iust man is a speciall wall to his Countrey, whose fidelitie keeps it, whose iustice defends it from destruction. Againe, not by oppression or partialitie ; for, as *Gregory* speaks, a Magistrate, as hee is a Magistrate, ought neither to have *amicum* nor *inimicum*, nor friend nor foe, nor favourite nor opposite : therefore, saith *Ambrose*, let him iudge, which is led to pronounce (his sentence) by no hatred, by no preiudice, by no lightnesse or partiall respect. Wherefore *Iethro* would have such to be Iustices as are not only men of courage, such as might not *pullos interimere & gallinas praterire*, strike the lesser and passe by the greater, as if the

Rom. 13. 4. Or
Deacon of
God.

Ad xpo's Ocu.

Ambr. de Abra-
hae 6. & l. 9.
m Lucan. Vir
justus magnus
murus patrie
illius nos fides
servat, iustitia
ab excidio des-
tendit.

Ambr. sup. Psal.
Iudicet ille, qui
ad pronuncian-
dum nullo
odio, nulla of-
fensione, nulla
levitate ducit-
tur.

*Senec. Dignitas
auget crimen.*

Papinianus.

Eccclus. I. 45.

*Amb. sup. Psal.
& sic exprimitur
in Can. 3. qu. 7.
Iudicet ille de
alterius errore
qui non habet
quod in seipso
condemnet:
iudicet ille qui
non agit eadē
quā in alio
putaverit pu-
nienda, ne cum
de alio iudicat,
in se ferat sen-
tentiam.
Rom. 2. 3.
Gen. 18. 25.*

Lawes were like to Spider-webs, to catch the little flies, but to let the greater breake away, but as the dignitie and greatnesse of the person doth increase the fault (as *Seneca* speaks) and makes it fouler, so it should increase the punishment and make it the sharper. Wherein *Papinianus* was so absolute, so voyde of respect of persons, that hee chose rather to dye than to excuse the parricide of *Antonius Bassianus*. Observe we therefore, *Iethro* would not only have these to be men of courage, such as might not bee daunted to execute justice for the great looks or proud carriage of any person, but also men fearing God, such as had religion in their hearts: for (*cui bonus, qui sibi nequam*, to whom can he be good, that is evil to himselfe?) how can he execute iustice abroad that hath a corrupt conscience at home? If our own hearts be infected with the grosse *epilepsies* of ebriety, adulterie, contempt of God and his Ordinances, or with the unfavourable seeds of exorbitancie or faction, we will hardly duely punish these in others: therefore (saith *Ambrose*) let him iudge of the fault of another, which hath not, that hee may condemne in himself; let him iudge w^{ch} doth not the same things which he thinks fit to be punished in another, lest whilest he iudge of another, he pronounce sentence against himselfe. For, as the Apostle speaks, *think-est thou, O man, that iudgest them which do such things, and dost the same, that thou shalt escape the judgement of God?* for, as *Abraham* worthily speaks, *shall not the Iudge of all the world do right?* Take wee heed therefore that we execute iustice at home (mortifying and beating downe our owne private corruptions) that wee may the better iudge others abroad. For this pur-

purpose *Aristotle* doth call a Iudge a living law, to shew that he should ever retain due vigor & strength of vertue at home in his owne conscience, that hee might never be queld nor tainted with sinister passages abroad to others. Briefly, the matter of injustice (in what kind soever) was ever so odious, that ancient Lawes prescribe severe punishment against it, as appeareth by *Tully* in his Oration for the Law *Manilia*, by the *Code*, by the *Digests*: where it is set downe, that if it were in a pecuniarie matter, there should be a threefold restitution, and a removeall from authoritie; but if it were in a criminall cause, there should be a confiscation of all their goods, and a perpetuall banishment. Yea *Gellius* tels us, that by the Law of the twelve Tables this evill was punished with no lesse than death it selfe. O but observe we now, in how great a measure were it within the compasse of this guilt, if by connivencie upon sinister respects there should be a passing by of those grosse criminall offences, so frequent in these times, as first, the great contempt of Gods word, wherein many may be found that verie rarely, that very seldome recourse to the house of God to heare his sacred truth propounded unto them; great demonstration of Atheisme. Wee may see that the Law of God provided that the Lepers (to the end they might be knowne of all, and as infectious persons shunned of all) should have their clothes rent, their head bare, a covering upon their lips, and were enjoined to cry, I am uncleane, I am uncleane: And shall these, farre more dangerous than Lepers, whose contagion tends to the ruine of soule and body, shall these receive no due punishment, that all might note them and

Arist. 5. Eth. c. 4
Sicquoy quatuor
207

Gell. l. 10. c. 1.

Lev. 11. 45.

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and shun them? Oh know we that, as *Seneca* speaks, *visia serpunt in vicinos & contactu nocent*, sinnes are infectious, and do breathe forth a contagious steame to the neighbouring parts. Againe, wee see if the credite and reputation of men be toucht by the taint of unfavoury tongues, the lawes soone yeeld a remedy: but oh strange times! shall the sacred name of God bee deeply blasphemed? shall unhallowed creatures by their horrid oaths pierce the very Heavens? and by their hell-bred execrations affront the very throne of God? and shall none regard it? though God himselfe, as iealous of his own reputation, do plainly tell us, that he will not hold these as guiltlesse, but doth cleerly conclude, Though none shall regard to punish it, yet he himselfe will revenge it with some grievous misery; for (saith the Lord) *Because of oathes the whole Land shall mourne.*

Exod 30.7.

Ierem 23.10.

These two sins are not onely frequently combined together, but doe strangely abound in each place.

Thirdly, for those two foule concurrent sinnes, drunkennesse and adulterie, confederate mischiefes, monsters begot by hellish spirits, burthensome to the earth, offensive to the heavens, loathsome to all true Christian affections, how uncontrouleable walke they in our streets? how disdainfull of our reproofes? and what? shall iustice smile at these foule sinnes? shall now, great lookes, swaggering habits, large purses, or some secret solliciting Parasits work favour to these base delignes? Oh remember wee, that the very heathen by the light of nature knew these sinnes to be odious; and therefore in the Athenian Common-wealth, by the Law of *Solon*, they were punished with no lesse, than death it selfe. Oh know we, that now in these our times, these sins become impostumated, sweld so high, that it is time

Lam. l.i.

Philip. 4.10.

(all

(all favour laid aside) to lance them with the sword of iustice; for they so pester each place, that they become more noisome than the loathsome frogges to the land of Egypt. Oh therefore suffer not these foule finnes, by connivencie, to reflect upon your soules, let God have his glorie, let sinne have his due desert. You might remember what the very heathen man exhorts, Distribute (saith hee) that which is iust unto all, wrest not indgement unto (partiall) favour: for which cause the Areopagites were wont to iudge by night in the darke, that they might not respect those that did speak, but the things that were spoken; not the person, but the cause.

You might remember what *Tullie* tells you, that you have God the witnesse of your iudgements: or you might call to minde the absolute integritie of worthy *Tennes*, whose owne sonne being taken in evill, hee referred him to due course of Law, and would use no partialtie: or you might present to consideration, that worthy course of iustice sometime exercised among the Indians, That if an Artificer were deprived of a hand, or of an eye, hee was to dye that had done it, whatsoever hee was; how much more then if pernicious Libertines should wholly deprive such a one of vitall power? But howsoever, this you must remember, you are bound in conscience to remember it; for the holy Ghost doth tell it you, that the God of Heaven doth sit in the midst of your assemblies, declaiming and crying out against all sinfull passages, *How long will yee iudge unjustly, and favour the person of the wicked?* As therefore every information is to bee diligently searched, how true it is / for if it bee sufficient to ac-

Phocyl. Πᾶσι
δίκαια νέμειν,
μὴ δὲ κρισὶν
οἷς ἄλλοις ἀλλήλων
Possellus, cap. 4.
A. E. c. in Timar-
chum. & Sigan.
1. 3.

They used to
give judgemēt
not so much by
the words of
the pleaders,
or the witnes-
ses, as by that
conscience
which they
perceived of
the matter in
the hearing of
it. A worthy
course.

Cicero. 3. o. ff.
Herastides de
Tenne.

Extat hęc Lex
apud Damasc.
hęc verbis.

ἡ δὲ τοῦ ἁγίου
πνεύματος ἡ ἐν-
τολή ἐστὶν ἡ
ἐν μέσῳ τῶν
ἐκκλησιῶν.

Psal. 82. 1, 2.
Senec. Si accu-
satio sufficit,

quis innocens
erit?

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cause, who shall bee innocent?) so it being found to be true! Oh let it receive no indulgence, but a due impression of iustice; for you see it is cleere, that by connivencie you make the sinnes of others to become yours, even these grosse, these foule and loathsome sinnes. And thus you may observe the scope of the eleventh point, how we come to participate of the sinnes of others.

1. King. 19. 2. Lastly, *defendendo*, by defending the sinnes of others we come to make their sins to be ours. So was wicked *Iezabell* guilty of the base Idolatrie of the Priests of *Baal*; for she did defend them, and maintaine them, and in their cause protested revenge against religious *Eliab*. So in like manner *Corah* and his accomplices, became guilty of the loosenesse &

Numb. 16. 3.

Lawyers ought not to pleade those causes which in their owne consciences they know to be naught and impious, for it is a thing odious thus to have
י ו ה כ
a tongue and a tongue, that is, so basely mercenary, as for rewards to speake any thing.

wickednesse of the people; for they defended them that they were holy and righteous enough. So, as my Text tells you, the Heathen were guilty of the sinnes of others; for they did defend, patronize, and applaud them in their wickednesse. A sinne common in these our times; for first, What cause is there so bad, but some Lawyer, that hath sold his conscience for mony, will defend it, and plead for it, and labour till hee blow againe, that you may easily behold the weight of the Fee, in the very force of the wordes? Again, what matter is so vile, or favours of so much deceit, oppression, or sacriledge, but the inferiour troupe (the Seminaries of dissention) I meane wrangling Attornies (I speake only of those, for as many as be honest, it concernes them not) will greedily snatch at it, as having sold their honesty for petty Fees, and bought them a leaden heart, and a brazen face, to bee daunted at nothing, to bee
ashamed

ashamed of nothing, that waxe far by sucking upon the iuice of mens violent and furious affections, that cloath themselves and their dependants by inflaming strifes and contentions, that grow rich by the falls and ruines of other men: the bitter taint of whose infection doth daily increase more and more, as experience doth cleerly witnesse. And would to God some steps of this evill were not to be seene even in the Tribe of Levi: for how prone may we see certaine of this ranke, to nourish (some) the factious, extenuating and patronizing their false and erroneous passages, censuring them as wicked and malicious, that oppose their ungodly designes? Again, some others defending even the most prophane (that live in daily grosse and odious impieties) that they are righteous enough: for (say they) now in a planted Church, all are converted, or at least soone and easily to be converted; and therefore inferre, that now there is little use of the preaching of the word; that, that charge of *Paul* to *Timothy*, to bee instant to preach the word, both in season and out of season, is corruptly alledged to prove a necessity of preaching in these times. Oh what strange Anabaptistickall fancies bee these? tending to the dishonour of God, to the contempt of his ordinance, to the offence of the weake, to the nourishment of Atheisme, and so to strengthen the hands of the wicked, as still to inthrall them in the miserable snare of their pollutions. An evill so great, that God doth witnesse such as these to bee unto him, as

1. Tim. 4. 2. That there is little or no use of Preaching, people being converted, is a pernicious drug of Anabaptisme, for they affirme, as it appeareth by their writings & Faith they publish, Concluf. 60. 61. 62. 63. That the new creature, which is begotten of God, needeth not the outward Scriptures, creatures or ordinances of the Church to support him, but is above them; by which is excluded that principall ordinance the preaching of the Word, and is cleane contrary to *S. Peter*, who biddeth us to desire the sincere milke of the word that we may grow thereby. 1. Pet. 2.

108 *The blindnesse of a wilfull sinner.*

Mat. 28. 19.
Rom. 10. 14,
15.
Rom. 1. 16.
Ephes. 6. 17.
2. Tim. 3. 15.

Ephes. 4. 15.
Phil. 3. 14.

Eph. 4. 13.

1. Cor. 9. 16.

Sodome, and as the inhabitants of Gomorrah. Oh that we would therefore speake more reverently of the Preaching of the word, as of the ordinance of God, his power unto salvation, the sword of the spirit, to cut downe the weedes of the soule, by which we are made wise unto salvation, and to grow up in Christ, which is the head, pressing hard toward the marke, untill at length wee come unto a perfect man, that is, a full perfection of grace in Gods everlasting Kingdome; in regard wherof the Apostle did conclude, Necessitie was laid upon him, and woe unto him if hee did not preach the Gospell.

And thus we see, beloved in Christ Iesus, how manie wayes we become partakers of the sinnes of others; but especially (as we see unfolded unto us, as the most grievous of all) we become tainted with this guilt, by defending and patronizing the sinnes of others: a wickednesse that doth aggravate our sinne, and hasten the justice of God against us, as we see cleer example in these Gentiles spoken of by the Apostle, who for this foule contagion were delivered over into a reprobate nature, and that most condignly: for if the defence of our own proper sinnes be (as *Origen* speakes) *limen inferni*, the verie next step to hell; if it doth *duplicare peccatum*, double the sinne, as *Augustine* speaks, how much more grievous is it then, and worthy of the strictest stroke of justice, when we be come to that height of wickednesse, as not only to defend our owne proper sinnes, but to applaude and patronize the sinnes of others? Briefly, since this evill is so great, since by this and by manie other wayes (as hath beene made knowne unto

us)

us) we become partakers of the finnes of others, to the heaue burtherning of our soules, and the deepe exasperating of the wrath of God against us: Oh let it impresse within us these necessarie dueties.

First of all to be cautious to work out our saluation even with feare and trembling, casting farre from us the unbridled raines of dissolute affections, of all carnall presumption and securitie. Phil. 2. 12.

Secondly, that we would intreat the heavenly Father to purge out of us the leaven of our corruption, and daily to weaken in us the strength of sinne, that doth so much presse us downe, and hang so fast upon us, that so, considering our wayes, we may euerie one of us in our severall places, both superiour and inferiour, euerie day turne our feete more and more unto Gods sacred testimonies. And lastly, that we would be moved earnestly to desire him to prevent in us the participation of the finnes of others: for if (as *Bernard* speaks in his owne person) our owne proper finnes be so grievous, that they be able to make us stand before the Tribunall seat of Christ, trembling and heaue, with heads hanging downe for shame and confusion of conscience, as remembring all our wickednesse, when it shall be said unto us, behold the men and their workes; how much more then when the foule heape of other mens sins shall be laid to our charge, which wee have wilfully contracted upon our soules, and made them ours by participation? How fit is it therefore, that to prevent this great miserie, wee would cry out with worthy *David*, Let us not commit wicked workes with them that worke iniquitie, let us not eate of their delicacies; but keepe us Lord from their snare, even from

Psal. 119. 59.
Bern. Ve mihi
misero cum
venerit dies ju-
dicii & aperti
erunt libri in
quibus omnes
actiones meae,
& cogitationes,
præsentate
Domino, reci-
tabuntur, tunc
demisso capite
pro confusione
conscientiæ,
stabo trepidus,
& anxius, ut
pote commem-
morans com-
missa scelerorū
meorum, cum
dicetur de me,
ecce homo &
opera ejus.

I 10 *The blindnesse of a wilfull sinner.*

Ver. 9.

P sal. 141. 3.

Cant. 8. 6.

Psal. 91. 13.

from the grins of the workers of iniquitie; setting not only a watch before our lippes, and keeping the doore of our mouthes, but guarding everie part of us, preserving us as the apple of thine owne eye, setting us as a seale upon thine heart, and as a signet upon thy arme, that we thy servants may flourish in thy courts, by a strength of grace in this life, and by a state of glory in thy everlasting kingdome for ever. The which pious care, that wee may attaine to that glorious rest, the heavenly Father be pleased to ingrave upon our soules and consciences, for the precious merits of his onely Sonne Christ Iesus: To which Father and Sonne, with their most holy Spirit, three persons and one indivisible essence, be all praise, power and glory, of all creatures in heaven and in earth, from this time forth, and for evermore.

FINIS.



I. COR. 9. 24.

Runne so that yee may obtaine.



He Apostle in this present Chapter, doth very diligently set forth (beloved in our Saviour Christ) how farre we are to discend from that Christian libertie (which otherwise we might lawfully use) when it tends to the edifying and gaining of them that be weake. In which respect he saith, *I am made all things to all men, that I might by all meanes save some.* By which speech we are to understand, that the Apostle reflects upon things in their owne nature Indifferent, but not upon things Dogmaticall; for when the Apostle makes speech of points of Doctrine, we may see he is of another minde, *whoſoever* (saith he) *shall teach otherwise, &c. let him be accursed.* Besides, we are to distinguish betweene the observation of things, and the opinion of them: for, concerning the first, the Apostle was contented to give way to the weake Iewes and Gentiles, to win them to the Gospell; wherfore he saith, *I doe all things for the Gospell sake.* For although the Ceremonies were to end in the death and resurrection of Christ, as then breathing out their latest breath, yet the Apostles would not presently profanely cast them away, as loathsome dead carcases; but

Ver. 22.

Gal. 1. 8.

1. Cor. 9. 23.

Aug. ep. 19. ad Hier.

The Apostles gave way for a time to legall ceremonies, & indulged both Jew and Gentile for edification sake, not with an opinion of necessity, but that by this indulgence they might the better win them to the truth of the Gospell, lest contrary to our Saviours example they should have quenched the smoking flax, and broken the bruised reed.

A. 16. 3.
Gal. 2. 3.
Rom. 14. 19.
Gal. 4. 10, 11.
1. Tim. 4. 1. 3.

but would rather religiously (by degrees) bury them, yet so, as they did it for edification sake, to draw on the weake and ignorant to entertaine the Gospell, which was yet but in the cradle of infancie; but not with any opinion of necessity, as if they were necessary to salvation, or to give way to the stubborne, to whom the truth was cleerly revealed, but yet would wilfully refuse it: for although for avoyding of offence hee did circumcise *Timothy*, yet hee utterly refused to circumcise *Titus*, when it was urged as a matter of necessity. Hence it was, that writing to the Romanes, he permitteth free liberty concerning meats, and observations of daies, as things indifferent in their owne nature, either to be used or not to be used, according as the strength of their conscience did perswade them, for the conserving of peace, and the edifying one of another. But in his Epistle to the Galathians, hee vehemently reproves this libertie, because they observed it with an opinion of necessity, as being necessary to iustificati- on, and to obtaine salvation. Hence it was that the Apostle to *Timothy* doth call the abstinence from meates, the doctrine of Divells, that is, being commanded and inioyned as a necessarie part of Gods worship. From whence we may see it cleer, that the Apostle made himselfe all to all, concerning things in their owne nature indifferent for edification sake, to gaine the weake, and that for a time onely, untill the Gospell were more cleerly knowae unto them; but not in points of doctrine, or with any opinion of necessity, as if they were any part of Gods worship, or necessarie to salvation. In which the Apostle gives us this generall instruction, That

we use our Christian libertie not scandalously, but to the edification of others. And now the Apostle having shewed his practice, he comes to this worthy Morall exhortation, *Runne so, that yee may obtaine*: as if he should say, Strive and contend so to frame all your passages to the glorie of God, and the benefit of others, that you may at length possesse a Crowne of immortall glorie. Thus (beloved) you see the scope of the Apostle, you see his worthy exhortation, most fit to be recorded in the soule of every Christian, *Run so, that ye may obtaine*. In which I might consider the action, and the limitation thereof: the action in the word *Runne*, the limitation in these wordes, *so that yee may obtaine*: or we may consider in them, the materiall, the formall, and the finall: the materiall in the word *Runne*, the formall, *Runne so*, the finall, *that yee may obtaine*; or if this be too prolix, we may by a *Συμπαράβολον*, bury the finall in the formall, and so present unto you onely matter and forme; the matter in the word *Runne*, the forme, *so that yee may obtaine*. And first for the matter, *Runne*. Which I may consider, first in the abstract, as it implies a Race: secondly, in the concrete, with the coherence of the Text, as it implies a certaine speciall kinde of Race: and first for it in the abstract. The state of man in this world, may fitly bee compared to a Race, whether we respect quantitie or qualitie, the naturall life of man, or his corrupted nature. First, the naturall life of man, what is it, but a speedy Race that is soone run? Oh, saith *Augustine*, what is this present life, but a certaine course unto death? Every step we tread, saith *Chrysostome*, doth tend unto a privation: ther-

*Ang. Quid est
vita præiens,
nisi quidam
cursum ad mortem?*
Chrysost. in Ps.

Iob 9. 25, 26.

fore Iob concludes, *My daies (saith he) are more swift than a Runner, they have fled away and seeme no good thing, they are passed as the most swift ships, and as the Eagle that flieth to the prey.*

Iob 7. 1.

Iob 14. 2.

Psal. 90. 5. 9.

Esay 40. 6.

1. Sam. 25. 11.
38.

Psal. 73. 19.

Luke 12. 19,
20.

Hence it is, that in the seventh of his Historie he compares the life of man to a hireling: and in the fouretecnth, unto a flower and a shadow, which doe soone passe away, and is of no continuance. And *Moses* compares it to a dreame, that is soone had and soone forgotten, and to a word, that doth fade and vanish away in the very sound therof: yea, God himselfe bids the Prophet *Esay* proclaime to the world, that this vitall power it is but as grasse that doth soone wither way; *Cry, &c. that all flesh is grasse, and all the glorie thereof, as the flower of the field.* So that we see it cleer, that the state of man in respect of his naturall life, may well bee said to bee as a swift Race, that soone speedes unto an end. Which might well serve as a caution to the secure Nabals of these times, to whom it is common with greedy pursuit to prosecute the world, to bar their hearts against all remorsefull charitie, and to involve themselves in deepe impietie, without any sense or feeling of the sicklenesse of their estates, which are subiect suddenly to perish, & come to a fearfull end. Againe, this might well bee a remembrance to the pampered Libertines of these times, with whom it is familiar to cheere their soules in luxurie, never considering the voyce of Gods spirit to the Epicure, *Thou soole, this night shall thy soule be taken from thee.*

Againe, if we consider the state of man, as for his naturall life, so also for his corrupted nature, it may fitly be compared unto a Race; for, how prone are men

men, cloathed with the cloudes of vicious nature, to prosecute sinne? oh, how swift are the ungodly unto evil? how speedy are they in this Race? when any are about any thing that is good, oh, how long are they in determination? how slowly doe they bring it into action? We see in divers it is long before they have so much as a determination to leave sin, but when doe they proceed to practise? oh, how slow are they in this kinde? Wee may often heare the ungodly say, when God doth execute some stroke of iustice upon them, Oh, if we be delivered from this distress, wee will never doe as we have done: but wee have seene it fare with divers of these, even as it did with obdurate *Pharaoh*, who when the hand of God was upon him, then he sends for *Moses* and *Aaron* to pray for him, then hee cries out, acknowledging his wickednesse, *I have sinned, the Lord is righteous, but I and my people are wicked*: then hee concludes, hee will bee obedient to Gods voyce, hee will let the people goe; but let the Lord withdraw his hand of iustice but a while, and hee will harden his heart againe, and become more rebellious than ever he was before. Such steps may we sometime behold in ungodly persons, some determination to leave sinne, but how intolerably slowly doe they bring forth the practise thereof? So that we may see it cleer, it is a long time in divers before they determine any thing that is good, but to proceed from determination to practice, oh, how rare are they in this kinde?

But in the case of sinne and wickednesse, we may see it farre otherwise. *Cain* was speedy to determine his Brothers death, and hee was speedy to put it in practice.

Exod:9:17,28.

Ver 34.

Gen.4:8.

practice. *Herodias* was speedy to determine her
 cruell revenge against *John Baptist*, and she was swift
 to put it in action, preferring her determined re-
 venge, before the halfe of a Kingdome. Yea the
 blessed Evangelist doth witnesse unto us, that when
 the wicked and bloody lewes had got the Coate of
 Christ into their hands, they speedily determined
 what they would doe with it, and presently they
 put it in practice, they cast lots for it: but oh that
 the Coate of the righteous should ever come into
 the hands of the wicked! But here wee may see it
 cleere, that the ungodly are speedy in the course of
 mischief. This *Salomon* doth plainly confirme;
Their feet (saith he) *doth runne to evill: Yea* (saies the
 Prophet *Michah*) *they imagine iniquitie upon their*
beds, and as soone as the morning yeelds light, they pra-
ctise it, speedy in the determination, speedy in the
 execution of evill. Oh, how great experience have
 we hereof in these our corrupted times? wherein we
 may behold many not onely, as the Prophet *Esay*
 speakes, to draw iniquitie with cords of vanitie,
 and sin as it were with cart ropes, or, as *Iob* speakes,
 to drinke it in like water; but to runne the Race of
 sinne like speedy footed *Nimshis*, casting away all
 feare of God, all regard of his worship, all respect
 of his sacred word, never fixing an eye upon it, but
 when they make it a cloke for their base designe-
 ments. But let these know that are so swift in the
 course of evill, that that shall bee true of them for
 ever, that the holy Ghost sets downe of them by
Zophar in *Iobs* Historie, When wickednesse is sweet
 in the mouth of the wicked, when (they) hide it un-
 der their tongues, when (they) favour it, and will

not

not forsake it, but keepe it close in (their) mouthes, then shall the meate in their bowells bee turned, and the gall of Aspes shall be in the midst of them, and the substance they have devoured, they shall vomit it, God shall draw it out of their bellies. Thus wee see it cleere, that the state of man may well be deciphered by a Race, whether wee respect quantitie or qualitie, his naturall life or his corrupted nature. And thus much for the word *Runne*, in the Abstract, as it simply impies a Race.

Come we now to consider it in the Contret, with the coherence of the Text, as it implies a certaine speciall kinde of Race. And because in every Race two things are specially remarkable, the *terminus à quo*, and the *terminus ad quem*, the place from which, and the place to which wee bend our passage: consider wee therefore, here in this spirituall Race, the thing from which wee are to runne, and the thing to which we are to speed our course. And observe we, That that from which wee are to bend our passage, is the loathsome sink of sin, our heape of foule corruptions. And this for speciall reason: for, as the Prophet *Esay* speakes, sinne makes a divorce between God and us, *Your iniquities* (saith he) *have separated betweene you and your God, and have caused him to hide his face from you.* Sinne, oh tis odious in Gods sight; for, as the Psalmist speakes, *his soule abhors all them that love iniquitie:* yea, saith the Prophet *Habaenck*, *his eyes are pure eyes, and can behold no wickednesse,* that is, to favour it, or approve it wheresoever. And no marvell; for sinne as much as in it lies, is destructive of the very nature and essence of God, that is, though not really,

Esay 59.2.

Psalm 11.5.

Hab. 1.13.

Sinne, as much as in it lyeth, is destructive of the very nature of God.

Nil Deo immediate in se ipso opponatur contrariè vel privative. (Impius) omnino vellet Deum peccata sua aut vindicare non posse, aut nolle aut ea nescire Bern. Serm. 3. de resurrectione Dom.

Rom. 6. 23.

* Non secundum Physicam entitatem.

Peccatum non est infinitum in genere morali, ut est malum hominis, sed ut est malum avertens ab infinito bono. Peccatum contra Deum

commissum quandam habet infinitatem ex infinitate divinæ Majestatis; tanto enim offensæ est gravior, quanto major est ille in quem delinquitur. *Aquinas.*

yet intentatively, although not in respect of the reall inferring of an evill (for nothing can be opposed to God immediately in himselfe, either contrarily or privatively) yet by attempting it, and therefore in regard of will and affection: for, as *Bernard* speakes, a wicked man would by all meanes, that either God could not revenge his sinnes, or that hee would not, or that hee did not know them, to be revenged of them; therefore great reason all sinne should bee odious in Gods sight, as endeavouring as much as in it lieth to destroy the very nature of God: for if that could befall God, which a wicked man desires, he could not be God, it would destroy his Deity. Hence therefore it is, that the Apostle worthily concludes, that *the wages of sinne is death*, and that not onely temporall and corporeall, but eternall, of soule and body for ever. And this also most iustly: for, what can be more equall, than that there should bee an eternall and an infinite punishment imposed upon that which carries with it a certaine kinde of infinitie? But sinne doth carry with it a kinde of infinitie, though not *physically or intrinsically, yet morally and extrinsically, or avertively and obiectively: avertively, as it is an evill turning man from an infinite good: obiectively, in regard of the person against whom it is committed; for, as *Aquinas* speakes, the offence is so much the greater, by how much the person is greater against whom it is committed: as therefore God is the obiect against whom sinne is committed, so sinne carries with it a certaine kinde of infinitenesse. In a

word

word, many are the instances of Gods loathing and
 abhorring sinne and wickednesse. We neede never
 speake of the old worlds many sinnes, for which Gen. 6. 13.
 she was absorpt & swallowed up with a generall de-
 luge: wee neede never speake of Sodomes heape Gen. 7. 13.
 of crying sinnes, for which she was destroyed with
 fire from Heaven; for, as the Prophet *Esay* speaks, Gen. 18. 20.
 wickednesse burnes like fire, all wickednesse what-
 soever. Esay 9. 18. Alas, for one sinne *Adam* was throwne out
 of Paradise, and became a prey to Satan, a terrour
 to himself, a scourge to his posteritie, obnoxious un-
 to death, even a threefold death, corporeall, spiri-
 tuall, and eternall: nay looke we upon the second
Adam Christ himself, that immaculate lambe, which
 had no inherent spot of sinne, no sinne of his owne, Esay 53. 5.
 sinne onely imputative and no more: for hee was
 wounded for our transgressions, and was broken for
 our iniquities, the chastisement of our peace was
 upon him, yet when this blessed Saviour beheld the Matt. 26. 39.
 wrath of God against this sinne, it made him gro-
 vell upon the earth, it made him distill downe sweat Luke 22. 44.
 like drops of bloud, it made him mournfully com-
 plaine, My soule is heavy round about unto the
 death, it made him earnestly intreat, *Father, if it be* Matt. 26. 33.
possible let this cup passe from me.

From all which it is cleere, that sinne is loathsome
 in Gods sight, all sinne whatsoever; what then can
 be more fit for us than to runne from the sinke of
 foule corruptions, daily mortifying them, and as
 it were leaving them behinde us, continually more
 and more bending our whole course unto the bles-
 sed state of glory? (This is the second branch, the
terminus ad quem, or place unto which wee are to
 speed

*The terminus
 ad quem, or
 place unto
 which we are
 specially to
 bend our Race.
 1. Cor. 2. 9.*

Rev. 21. 4.

1. Cor. 15. 28.

Rev. 22. 4.
Psal. 16. 11.

Luke 9. 33.

Psal. 84. 10.

Psal. 42. 1, 2.

1. Cor. 15. 50.

Rev. 21. 27.

Psal. 5. 4.

speed our passage.) Oh this is a blessed state indeed, such as the eye hath not seene, such as the care hath not heard, nor can come into the heart of man to conceive, where (as *Iohn* speakes) all teares shall be wiped from their eyes, where neyther death, nor sorrow, nor paine shall ever have anie entrance, but God shall be all in all, and they shall behold the face of God, before whose face (saith the Psalmist) there is the fulnesse of joyes, at whose right hand there are pleasures for evermore: pleasures so absolute and full of delectation, that when *Peter* had but some glimmering tast hereof in the transfiguration of our blessed Saviour upon mount Tabor, it so ravished his affections, that forgetfull of his owne redemption, and of the redemption of all the elect, he brake out, *Master, it is good being here; let us build three Tabernacles, one for thee, one for Moses, and one for Elias*, but wist not what hee spake. When worthy *David* had but some secret taste of this incomparable blisse by the intimation of Gods Spirit, hee concluded that one day in the Courts (of God) were betrer than a thousand elsewhere: yea he did long after it; *Like* (saith he) *as the chafed Hart doth bray after the water brookes, so doth my soule cry unto God: my soule is a thirst for God, even for the living God, when shall I come and appeare before the face of God?* Oh how fit therefore that we should Run from the loathsome heape of our corruptions, and bend our Race wholly unto eternall glorie: for corruption cannot inherite incorruption. No uncleane thing shall enter into the new Ierusalem, nor any thing that worketh abomination: for, as the holy Ghost speakes, *our God is not a God that loveth wickednesse, nor shall evill dwell with him.*

A Race to Heaven.

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him. Oh, saith the Apostle, *know ye not that the un-
righteous shall not inherit the Kingdome of God? be not
deceived, neither fornicators, nor idolaters, nor adul-
terers, nor wantons, nor buggers, nor thieves, nor
covetous, nor drunkards, nor railers, nor extortioners,
shall inherit the Kingdome of God: yea, saith Saint* 1. Cor. 6. 9. 10.
*John, the fearfull and the unbelieving, the abominable
and murtherers, and adulterers, and forcerers, and
idolaters, and all lyars, shall have their part in the
lake which burneth with fire and brimstone, which is
the second death. without,* saith the same Apostle Rev. 17. 8.
(as excluded from Gods Kingdome) *shall bee dogs,
and inchanters, and adulterers, and murtherers, and
idolaters, and whosoever loveth or maketh lies, even
all the troupe of unhallowed creatures, who (as the* Rev. 12. 17.
*Prophet speakes) doe cast farre from them the evil
day, living wickedly, and dying impenitently. Oh,
how fit is it therefore, that we should run from the o-
dious sinck of our sins, whose loathsome steam have
long prest the very Throne of God for revenge a-
gainst us: & now at length, as the Apostle speakes, to* Amos 6. 3.
*set our affections on things which are above, ben-
ding our whole course unto the blessed state of Glo-
rie. And thus much for the Materiall in the word Run.* Col. 3. 1.

Come I now unto the Formall, exprest in these words, *so that yee may obtaine.* Which we may fitly consider, antecedently, and consequently, that is, in respect of the primitive, and subsequent things, As the primitive and principall thing necessary for the expressing of the forme of this Race. First primitively therefore as the chiefe and principall in this Race, wee are to bee cautious that we runne *opportunè*, in due season, whilst grace is offered, before our hearts grow hardned, and even incurable season.

The divers
staues or steps
of sinne.

1. *Grave.*

There is e-
ven in evill, as

Aquinas speaks
*Ordo ab imper-
fecto ad perfe-
ctum.*

2. Step.

Leve, lighte.

3. Step.

*Delectabile, de-
lightfull.*

Prov. 2. 14.

4. Step.

*Insensibile, in-
sensible.*

Prov. 30. 20.

Ephes. 4. 19.

4. Step.

Desiderabile.

Mich. 2. 1.

Amos 8. 4, 5.

* Or as those
greedy Car-
nalists that
did long to
have the new
Moone past,
and the Sab-
bath to be

gone, that they might by a small Ephah, and false deceitfull weights, devour and swal-
low up the poore.

incurable through the custome of sinne. For know
we, if sinne be entertained but a while, it will bring
a grievous obduracie: for, how soone doth sinne
by certaine steps and degrees come to an incurable
height? Sinne at the first entrance is *grave*, heavie,
troublesome and burdensome to the conscience, e-
specially where there hath beene any good educati-
on: but stay it but a while, and it will grow *leve*,
light, a matter of small weight, little or nothing
troublesome at all; but lodge it yet a little longer,
and it will grow *delectabile*, thou wilt delight in it,
it will bee a joy and a pleasure to thy affections, as
Salomon speakes of some wicked ones, that having
some space of time continued in their impieties, he
tells us, they did rejoyce in it, and delight in their
base ungodly courses: but lodge it yet a while lon-
ger upon thy soule, and it will become *insensibile*,
sinne will seeme to thee no sinne at all, as *Salomon*
speakes of the adulterous woman, who (saith hee)
wipt her mouth, and said, shee had not committed
iniquitie. Such were the Gentiles spoken of by the
Apostle, past feeling; given to worke uncleannesse
with greedinesse; for, *consuetudo peccandi, tollit sen-
sum peccati*, the custome of sinne takes away all sense
and feeling of sinne: but let it yet stay a while lon-
ger upon the soule, and it will grow *desiderabile*,
thou wilt desire and long to commit wickednesse, as
those pernicious ones in the Prophet *Micah*, which
did invent mischief upon their beds, and did pra-
ctise it as soone as the morning was light, to shew
their inearment unto wickednesse: or as those cru-

ell Jewes which did desire and long to destroy the AA. 13. 12.
 Apostle Paul: or as wicked Herodias, which did Mar. 6. 19.
 thirst to bee revenged of *Iohn Baptist* for reproving
 her abominable incest: but stay it yet a while lon-
 ger upon the soule, and it will become *defensibile*, 6 Step,
Defensibile.
Esay. 5. 20.
 thou wilt maintaine and defend thy wickednes. Oh,
 this is a grievous estate, and even an incurable mise-
 ric, cursed by the holy Ghost, Woe to them that
 speake good of evill, woe to them that defend sinne
 and wickednesse: oh, saith *Origen*, *peccatum porta*
est mortis, defensio limen inferni, sinne (even any
 sinne) is the gate of death, but the defence of it, is
 the (very next) step to hell. Such was the condition
 of those rebellious Jewes spoken of by the Prophet,
 who being reproved for their Idolatrie, insolently
 replied in the defence of their wickednesse, Ier. 44. 16. 17.
 Wee have followed strange gods, and wee will follow
 them still. Such were they, spoken of by the Psal-
 mist, who arrogantly in the defence of their unhal-
 lowed speeches, proclaimed, With our tongue wee
 will prevaile (we will speake fraudulently, falsely and
 deceiptfully) our lips are ours (therefore wee may
 speake what we please) who is Lord over us: who
 shall controule us for that we speake: But stay
 sinne a while longer upon the soule, and it will
 grow to the greatest height, it will become *ostensi-* 7. Step,
Ostensibile.
bile, thou wilt not onely speake in the defence of
 sinne, but thou wilt boast and glory in it, seeking (as
 it were) praise and commendation for thy wicked-
 nesse. This is a very dangerous condition, oh, when
 will these bee cured: therefore the holy Ghost de-
 clames against such as intolerable pernicious, Why
 boastest thou in thy wickednesse: Such were those

Eſay 3.9.

spoken of by the Prophet *Eſay*, who did declare their finnes as Sodome; they did boast in their wickedneſſe, and glory in their miſchiefe: therfore hee concludes againſt them with a grievous curſe, Woe unto their ſoules, for they have rewarded evil unto themſelves. Such are many ungodly perſons in theſe our times, they boast themſelves in their drunkenneſſe, and glory in their adulteries, they vaunt in their impoſtures, fraudes, and deceits, and bleſſe themſelves in their baſe impieties, as if finne were a vertue, and wickedneſſe deſerved praife, as if there were no God to revenge, nor Hell to torment. And thus wee ſee, if finne bee but a while lodged upon the ſoule, oh how it hardens the heart: into what a grievous eſtate it brings it? Oh therefore, runne wee in due ſeaſon, whiſt grace is offered, before our hearts become hardned: for, as the very Heathen man can tell us, hee that hardneth his heart can never bee cured: Theſe thoughts (ſaith *Aquinas*) can never be altered; for theſe (as the Apoſtle ſpeakes) have gotten to themſelves καρδιαν αματανόητον, a heart that cannot repent. Therefore ſaith *Bernard*, What is a hardned heart? oh, ſaith he, a hardned heart is that, which is neither cut by compunction, nor ſoftned by godlineſſe, nor moved with prayers, nor yeeldeth to threatening, nor is any thing holpen, but rather hardned by chaſtening: An hard heart is that which is ungratefull to Gods benefits, diſobedient to his counſells, made cruell by his judgements, diſſolute by his allurements, unſhamefaſt to filthineſſe, fearleſſe to perills, uncourteous in humane affaires, careleſſe in things pertaining to God, forgetfull of things paſt, negligent in things

ο δὲ μηδὲ μετα-
μελητικὸς αὐτοῦ.
2η τ. 9. Αἰβ.

Rom. 2. 5.

Ber. l. 1. de con-
ſol. ad Eug.
cap. 1.

things present, improvident for things to come; oh what a grievous estate is this! Therefore the Apostle gives this worthy exhortation, *Take heed, &c.* Heb. 3. 12. 13. lest there bee in any of you a heart hardened through the deceitfulnesse of sinne. Sin is like a Cancker, it soone creepes and infects the soule; it soone drawes upon it the habit of euill: for custome (as *Philo* speaks) Philo. 3. 30. ariseth from a small beginning, and what then follows, but an incorrigible hardened heart? Behold we therefore, how urgently necessary it is, that wee runne *opportunē*, in due season, whilst grace is offered, before our hearts become hardened through the continuance in sinne? oh remember wee, what that bright shining light *John Baptist* did proclaime, Now (saith hee) is the axe laid to the roote of the tree; and why may wee not with him conclude, that every tree that bringeth not forth good fruit shall be hewen downe, and cast into the fire. Consider we the voyce of the holy Ghost, it calls us to a present conversion, *To day if you will heare his voyce* Psal. 95. 7. 8. *harden not your hearts:* Oh, now is grace offered, now are wee invited unto this holy Race: if therefore we will not harden our hearts, and, as the Prophet speaks, by wayring upon lying vanities for- Jonah 2. 8. sake our owne mercies; oh then, let us now, in due season, whilst grace is offered, forsake the sinke of our sinnes, and bend our course unto the blessed state of Glory. For, how know wee whether God will ever extend his favourable mercie to us any more, but that rather for our wilfull and violent contempts of his compassionate love, he will leave us to the hardnesse of our hearts? Me thinks (beloved in Christ Iesus) wee should never forget that re-

Luke 14.24.

Matt. 25.5.

Ver. 12.

Jer. 14.11.

Jer. 15.1.

Zachar. 7.9, 10

markable example set down by our Saviour in Saint *Lukes* Gospell; there wee see was but one invitation, which being carelesly refused, oh behold the conclusion, the Master of the feast doth plainly witness, that none of those shall tast of his supper, nor favour; nor mercie should ever bee offered to them more. How plainly is this exprest unto us in the foolish Virgins? they had opportunitie to have furnished their lamps with oyle, but they (as we are prone) sleeping in the dreggs of their evill, regardlessse of their estates, carelesly and securely past it by: but what was the sequell? why, the doore of mercie was shut against them for ever; a definite sentence was pronounced upon them, *I know you not*: a dolefull voyce, excluding all favour and mercie, including all woe and miserie. Wee may further see in the prophecie of *Jeremy*, that when the people had hardened their hearts, and contemptibly abused the time of Gods mercie and favour, it so exasperated him, that hee forbids the Prophet so much as to pray to doe that people good, and doth plainly witness, that by this their pravitie, his love was so withdrawne from them, that though *Moses* and *Samuel* stood before him (those two religious servants, deare in his sight, that had obtained great matters from him, though these stood before him, and should intreat for this people) yet his affection could not be toward them.

If we looke into the prophesy of *Zacharie*, wee may there see that the Lord offered that people mercy, he seriously exhorted them to turne from their unhallowed courses, to execute judgement, to shew mercy and compassion every man to his brother, to oppress

oppresse no more the widow, nor the fatherlesse,
 the stranger, nor the poore; and let none of you
 imagine evill in your heart. But when they refused Vers 11.
 to hearken, when they pulled away the shoulder, and
 stopped their eares that they should not heare, when
 they made their hearts as an adamant stone, lest they Vers 12.
 should heare the Law, &c. then came there great Vers 13.
 wrath from the Lord of hosts, then it came to passe,
 that as he cried, and they would not heare; so they
 cried and he would not heare, &c. Yea, wee clearly
 see that when Christs mercy to Ierusalem was refused,
 who would have gathered them together as the
 Henne her Chickens, but they would not; whose Mat. 23. 37.
 stubborn pertinacy, as it drew compassionate teares Luke 19. 41.
 from his blessed eyes, so it provoked him to denounce
 a finall judgement against them, *Behold, your habitation shall be left unto you desolate.* Oh, remember
 we, it is Gods owne voice, *My Spirit* (saith he) Gen. 6. 3.
shall not alwayes strive with man; hee will not alwayes
 bee offering mercy and favour; but if a man Psal. 7. 12. 13.
 will not turne, he will whet his sword, he will bend
 his bow, &c. and will prepare for him deadly weapons.
 Oh then, that we would be cautious to runne
 in due season whilst grace is offered, before our
 hearts become hardned in sinne, and the gates of
 mercy shut against us; though then wee should roare
 like Beares, and mourne like Doves, though then we
 should cry like the Pellican, and pierce the heavens
 with our skreekes like the Ostrich, yet there would
 be no favour, no compassion: prophane *Esa* that
 more regarded a messe of portrage than a birthright, Gen. 25. 33. 34
 may seeke a blessing with teares and never finde it. Heb. 12. 17.
 Oh therefore, as we respect our salvation, let us now
 runne.

runne this holy Race in due season whilst mercy is offered, whilst Christ doth knocke at the doore of our soules, before we be shut up in the hardnesse of our hearts.

And for this purpose prevent we sinne in the very beginning thereof. Oh (sayes *Hierome*) whilst the enimie is small, destroy him. Wee are wont to say that thought is free, but we are mistaken; for, as *Bernard* worthily speakes, evill thoughts whilst they dally with us, they throw us downe to destruction: therefore for evill thoughts the Lord cryes out against Hierusalem, *How long shall thy wicked thoughts remaine within thee?* & *Salomon* tels us, that evill thoughts they are an abomination to the Lord, they separate from his Majestie. And no marvell; for, as *Gregory* speakes, *omnis prius in cogitatione a se sit*, everie one growes first barren in his cogitation: for lodge an evill thought a while, and it begets delight, delight begets consent, consent begets action, action begets custome, custome begets hardnesse of heart, and hardnesse of heart makes us resist the Spirit of God, and to passe by all mercy and favour; what then remains but that preventing all slights of sinne and Sathan, wee runne *opportune*, in due season, whilst grace is offered, before our hearts become hardned: And thus, Beloved, we see the scope of the first point, that primitively as the chiefe and principall, we be cautions to runne in due season.

Secondly, for the subsequent things necessary in the forme of this Race, foure things are specially remarkable: First, that wee runne *ardenter*, with an earnest and a fervent zeale and resolution; not slowly, not coldly, not luke-warmly; these God will
spue

Hieron. Dum
parvus est ho-
stis interfice.

Bern. in Cant.
Malæ cogita-
tiones dum
ludunt, illudunt
Ier. 4. 14.

Prov. 15. 26.
Wised. 1. 3.

Greg. Mor. 6.

Ier. 13. 23.
Acts 7. 51.

spue out of his mouth : but like blessed *David*, who
concludes hee will speake of Gods testimonies be-
fore Kings, and will not be ashamed. Oh how fer-
vent was *Eliab* in this holy Race, when as to maine-
taine the glory of God, the honour of his Name,
and the reverence of his Worship, hee slew all the
Priests of *Baal*, and was content to become as a
banished man in the wildernesse ! Oh how fervent
in this course was religious *Phineas*, when as jealous
of the honour of the Lord, and to stay his reveng-
ing hand, he slew those idolatrous creatures, *Zimri*
and *Cozbi*, adulterators of the Worship of the true
God ! How strongly fervent was godly *Ioshua* in
this kinde, when as to maintaine the true Worship
of the Lord, hee burnt the groves, overthrew the
high places, and sacrificed the Idoll-Priests upon
the altars : But we may come to neerer times, where
wee may behold the blessed Apostles so fervent in
this kinde, that no threatens, nor menaces, nor vio-
lence inflicted, could withdraw them from the pro-
moting of the Gospell of Iesus Christ. And many
instances might bee given of farre neerer times,
wherein the Saints of God have beene so fervent
in this Race, that no terrour, no death, no not the
cruellest death could ever remove them from this
holy Race. But strange are the times wherein wee
are fallen, when every little gust, Gust, said I ! alas
we will endure no storms ; nay, when every seeming
profit, when every seeming pleasure, when every
brain-sick humour, makes us step aside from this holy
Race, when wee have so little zeale of Gods glory,
that wee can be content to passe-by any wickednesse
whatsoever ; when for gaine or favour wee can bee

Rev. 3. 16.
Psal. 119. 46.

1. King. 18. 40.
1. King. 19. 4.

Num. 25. 8.

Num. 25. 2. 3.

1. King. 13. 4.

Acts 4. 17. 18.

Acts & Mon.

Psal. 26. 4. 5.

Psal. 139. 19.

Vers. 10.

Vers. 21.

Vers. 22.

1. Cor. 15. 32.

Like Cyclops
in Homer. ὁ
κύκλωπις Διὸς
αἰμόχου ἀλ-
γούσι, ἔστι δὲ αὖ
μακάρων.

Lucretius.

Demi, illa facit
Begi, optime
Memmi,
Depulsi ex ani-
mo, quimiseris,
metusq; Deorum.

content to intercourse with any, be they never so open Atheists, be they never so great enemies to Piety and Religion. But we may cleerly see that worthy *David* was of another minde; for hee was able to make this Apology for himselfe to God in the midst of great distresse; *I have not haunted with vaine persons, nor kept company with the dissemblers, I have hated the assembly of the evill, and have not companied with the wicked*: and in *Psal. 139.* he cries out in the fervent zeale of his affection; *Oh that thou wouldst slay the wicked, oh God, &c. which speake wickedly of thee, thy enemies, which have lift up themselves in vaine*; and to shew his speciall fervency, that hee did not this for any private respect of his owne, but for the glory of God, he emphatically proceedes, *Do not I hate them, oh Lord, that hate thee? do not I earnestly contend with those that rise up against thee? I hate them with an unsained heart as if they were mine enemies.* Oh holy and religious Prophet; rarely imitated in this our age. In a word, so grievous are our times, that we may well say with the holy Apostle, Wee have fought with beasts at Ephesus after the maner of men: we have to doe with prophane ones, strangely monstrous, which live as if there were no divine Power, which deride and scorne all Gods judgements, which have no feare of his sacred Majesty; for the wickednesse of the wicked man hath said in the midst of my heart there is no feare of God before his eyes; yet these some *Lucretius* will commend: for the world doth love his owne. Again, wee have to doe with Sectaries, which will either have a Religion and a God of their owne devising, or else they will have none at all.

all. We have to doe with Neuters, fit for any Religion, but truly affected to no Religion. But what should I speake of these things? alas, *obsequium amicis, veritas odium parit*, they seeme to be of no value now a daies, that doe plainly and truly confront Sathans kingdome: If they scarce touch the disease of sinne, but do rather guild over impiety, the world will proclaime as it were an *Hosanna* presently; but let the ungodly bee duely scourged for their prophane abuse of holy things, they will cry *crucifige* quickly. We neede not goe farre for prooffe of this: see wee it not cleere by experience that they are but contemptible, that doe content themselves with the simple truth, unlesse they mixe it with some dramme of Schisme, or Papisme, or Parasitisme, or one foule drugge or another, seeking rather by policy to gaine favour, and by new inventions vaine glory, than by sincerity to discharge a good conscience? Oh, such be our dangerous times, such itching eares, such inconstant mindes, such vertiginous affections our age affords. But no marvell if these be no more fervent in the waies of the Lord: Can men gather grapes of thornes, or figs of thistles? alas, what sweetnesse in Sepulchers? what certaintie in Camelions? what confidence in Syrens? But let all those (beloved in Christ Iesus) that hope for a Crowne of immortall glory: Oh let these runne fervently in this holy Race, as zealous of Gods glory, as loving to his Majesty, as obedient to his truth, so pure and constant in their affections, that in the fervent resolution of their hearts, they may say with the blessed Apostle, *That neither death, nor life, nor* Rom. 8. 38. 39. *Angells, nor principalities, nor powers, nor things*

present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God which is in Christ Iesus our Lord. And thus wee see, Beloved, that as the first subsequent thing necessary in the forme of this Race, we must runne fervently, with an earnest zeale and resolution.

Secondly, as the second subsequent thing necessary in the forme of this Race, we must runne *festiuantur*, speedily: for as *Bernard* speakes, *vita brevis, via longa*: our life is short, but the way is long; therefore we must use a speedy course: as *David* worthily resolved, *I will runne* (saith he) *the way of thy precepts*. Now know wee, that for this, two things are specially necessary: That we become inwardly emptied, and outwardly disburdened. First inwardly emptied of the heape and burthen of our sinnes and transgressions, daily lessening them more and more; for sinne is so heaue a weight it utterly overthrowes this spirituall Race. Oh, this made *Cain* despaire, and *Iudas* to lay violent hands upon himselfe; yea so heaue a burthen is sinne (though the world understand it not) that it made blessed *David* himselfe cry out, *Mine iniquities* (saith he) *are gone over my head, and are as a grievous burthen made more haauie than I can beare*: Oh they greatly hindered him in this spirituall Race. This was *Iobs* case, which made him cry unto God, *Thou writest bitter things against me, thou makst me to possesse the iniquities of my youth*: yea, this heaue weight so troubled the blessed Apostle *Paul*, that it made him grievously complaine; Oh man that I am, wearied with continuall fightings, who shall deliver mee from the body of this death?

Bernard.

Psal. 119. 33.
Interior vacui,
Exterior exonerati.

Gen. 4. 13.
Mat. 27. 5.

Psal. 38. 4.

Iob 13. 26.

Rom. 7. 24.
πυλαίνω
ἐν τῷ σώματι
τῶν μεμπτῶν
ἐν ταῖς ἐπιθυμίαις
τοῦ σώματος
τοῦ θανάτου

death? Therefore that wee may runne speedily in this holy Race, wee must endeavour to become inwardly emptied, daily lessening the heaue weight and burthen of our sinnes, else wee shall never so run as to obtaine.

Secondly, to runne speedily, wee must become outwardly disburthened, that is, from the earnest prosecution of terrene things; wee cannot serve God and Mammon, we cannot prosecute the world and runne to obtaine a heavenly kingdome: Therefore saith *Gregorie*, There is nothing more laborious than to burne with earthly desires; this is the most miserable poverty of all: for fertility and plenty is a punishment unto these; for they are tormented with feares, and doe pine away with sorrow and anguish. Alas, the world is like to *Iudas*, whom it kisses, it cries out against him presently, This is hee, lay hold on him; fill him with cares and distractions, feares and horrors, let him taste of hell before he come to hell. Now these thus affected (or rather infected) whither tend all their passages? what is their daily labour? why to enlarge themselves to get the earth in possession, to make their yongsters gallants of this age, whom wee may often see to consume prodigally, what their parents did get miserably. But what a distressed condition is this? when will these so runne as to obtaine a Crowne of immortall glory? Alas this is impossible, untill they become disburthened of these terrene prosecutions. Wee may see in *Matthewes* Gospell, that that yongue man would faine have followed Christ, but the world plucks him utterly away, and makes him forsake that blessed Saviour Christ Iesus.

Luke 16, 13.
Gregorie.
Nil laboriosius, quam terrenis desiderijs aestuare.
Aug. in Psal. 112. Qui maiora cupit, &c.
Ad hoc accersunt divitiar, ut egestas crederet.
Aug. in Psal. 137. Avaris ipsa secunditas molesta est.
Aug. in Psal. 119. Timoribus cruciatur, tristitia contabescunt.
An insatiabile worldling carrieth alwaies a kinde of hell about him in his conscience,

Mat. 19. 21.

A&. 8. 10.

2. Tim. 4. 10.

2. Pet. 2. 12.

1. Tim. 6. 10.

κοινῇ ὁλεθρῇ
κακῶν ἀνθρώπων
τοῖς μέλεσιν

Mat. 19. 24.

Luke 19. 7.

Ver. 8.

Ver. 9. 10.

Esay 3. 15.

Jer. 5. 26.

These are
hardly remo-
ved from the
outward act of
these finnes,
much lesse
from the in-
ward affection

Wee may see in the Acts of the Apostles, *Simon Magus* would faine have been a Religionist, but the world so clogged him, it wholly overthrew him. Saint *Paul* doth tell us, that *Demas* began this Race, hee gave his name to Christ, he was an associate of the Apostles, hee followed him in his travells, but this enchanting Paramour the world it pulled him cleane away, to turne with the dogge to the vomit, and with the sow to wallow in the myre. Therfore well might the Apostle call this snare, the very roote of all evill: well might *Chrysostome* declame against it, Oh common plague! oh deepe destruction of men! for once insnared in this evill, they hardly or never get out of it to obtaine a heavenly kingdome. Oh! so hardly, that our Saviour himselfe concludes it easier for a cable to passe thorough the eye of a needle; which we know can never bee but by great untwining. We may see that *Zachens* was sometime thus burthened and insnared: but when did hee breake out from it? oh never, untill he came to this resolution, Behold, Lord, the halfe of my goods I give to the poore; if I have taken from any man by false accusation, I restore him fourefold: Lo then Christ concludes, This day salvation is come unto this house: then he proclaimes him to be the sonne of *Abraham*. Oh when will our greedy worldlings take this course, that live by usurie, and oppresion, by grinding the faces of the poore, by laying snares and making pits to catch men? when will these make restitution? nay, when will they be perswaded so much as to desist from the Act and violent prosecution of these loathsome finnes?

But let them know, and all other dull-hearted Christians

Christians, which have bookes in their hands, and Christ in their mouthes, but the world in their hearts, that unlesse they runne this holy Race, disburthened of terrene prosecutions, they shall never runne so speedily as to obtaine, that is, a heavenly and a glorious Kingdome. Thus we see, that as the second subsequent thing necessary in this Race wee must runne *festinanter*, speedily, inwardly emptied of sinne, outwardly disburthened of terrene prosecutions.

of them, and therefore are far from the integrity of re-
stitution.

Thirdly, as the third thing necessary, we must run *patienter*, patiently, that so wee may obtaine. Oh this, it must be as it were the Anchor of a Christian soule, to make it firme and stedfast against the high swelling waves of this world: it must be as a *Jacobs* staffe to helpe us to passe the jorden of this earthly mansion; for many are the rocks, and rough the passages, incident in this way, subject to hinder this spirituall Race. It was no small obstacle that *Lot* did meet withall, when hee was captivated amongst the heathen, and all he had was taken from him. Oh how rough a way did good *Eliab* meet withall, when hee was so wearied in the passage of this Race, that hee vehemently desired an end of his daies, crying out unto God, Oh tis now enough, oh Lord take my soule, I am no better than my Fathers. Oh how rockie was that passage that *Jonah* meet withall in this Race, when he was so perplexed that he earnestly intreated the Lord to take his life from him, concluding it was better for him to dye than to live: Oh how stormy and full of bitterness was that passage wherein the Prophet *Jeremy* was so wearied, that he was forced into those deepe imprecations, Cursed be

Gen. 22. 10.

Gen 14. 12.

1. King. 19. 4.

Jonah 4. 3.

Ier. 20. 14. &c.

Iob 1.

Iob 1.7.8.9.

Iob 19.15.

Iob 19.19.

Iob 19.25.&c.

be the day wherein I was borne, cursed be the man that shewed my Father, a man child is borne unto thee; Oh that my mother had bene my grave, or her wombe a perpetuall conception. Oh how great a neede was here of patience, as an anchor, to withstand the fury of this tempest? But most remarkable is that worthy example of *Iob*; Oh how many rockes did he meeete withall, fiercely affronting him in this holy Race? all his goods taken from him, all his children slaine in a moment, his very wife offensive to him, his servants rebellious, his vitall and spirituall powers disturbed, his body disastred from the crowne of the head unto the soale of the foote, and which was most grievous, his neighbours contemned him, and his familiar friends became dangerous enenios, to accuse him for an hypocrite, as a man rejected of God, to intrall his soule in deepe despaire: Oh rough and troublous passages! oh high and swelling rockes! but how climbs hee these? why patience, the attending handmaid of a lively faith, becomes his stay and strong support, which made him thus to conclude amidst his many miseries, *I am sure that my Redemer liveth, and hee shall at the last rise up upon the earth, although after my skin the wormes destroy this body, yet I shall see God in my flesh, I shall behold him in me, mine eies shall see him, and none other, &c.*

In a word, many are the rockes, and sinister the passages, hindering and perplexing the Saints of God in this holy Race: within them they have inborne corruptions, struggling and striving; without them they have Sathan supplanting, the world inducing, the ungodly, some seducing, some oppres-

sing

sing, some scoffing, and contemning, all conspiring and combining to overthrow this Christian Race. So that patience had need bee the soules continuall attendant to helpe her in these deepe distresses: for as the holy Ghost speakes, *Many are the tribulations of the righteous* (but here is the comfort, to settle in their soules the patient induring of them) *the Lord will deliver them out of all.* Therefore saith the blessed Prophet, *waite patiently upon the Lord, and hee shall bring forth thy righteousness as the light, and thy just dealing as the noone day;* and hee spake it by good experience: Oh, saith he, *I waited patiently upon the Lord, and hee inclined unto mee and heard my cry, he drew me forth from the pit of perdition, from the lake of ruine, and set my feet upon a rocke, and ordered my goings.* Let mee therefore conclude unto you with the worthy Apostle, *Cast away* (saith hee) *every thing that presseth downe, and the sinne that hangeth so fast on (and) let us runne with patience the Race that is set before us.* A worthy instruction, oh let it be our direction, that so in the latest period of this Race, we may be able (in the assurance of Gods love, and comfortable testimony of our approaching happinesse) to commend our soules into the hands of God, to rest with him in true felicity for ever: And thus wee see (Beloved) that as the third subsequent thing necessary in this Race, wee must run patiently, that so we may obtaine.

Lastly, as the last thing necessary for the full finishing & accomplishing this Race, we must run perseveringly; for, as *Hieronymus* speakes, *Not to begin, but to perfect a thing, is truly vertuous.* Therefore though many bee the obstacles of this Christian

Psal. 34. 19.

Psal. 37. 6.

Psal. 40.

Heb. 12. 1.

Hieron. Non incipisse, sed perfecisse virtutis est.

Alciat. in Epig.
Nittur in pon-
dur Palma, &
canfurgit in al-
turi;

Quo magis &
premitur, hoc
magis tollitur.

The Palme
tree ftrives a-
gainft (all)
weight, and
rifeth up on
hie,

The more tis
preff, fo much
the more to
yeeld it doth
denie.

* The faithfull
are compared
to the Cedar,
because of the
validious indu-
ring nature
thereof, as not
being fubject
to rottenneffe,
or to be worne
out with age.

Plin. lib. 13.

Pfal. 92. 11.

Pfal. 84. 7.

Gen. 21. 9.

2. Sam. 6. 16. 12.

1. Kin. 19. 2. 14.

Dan. 3. 19.

Pfal. 16. 5. 6.

Race, yet the Saints of God will perſevere; they will, as *David* ſpeakes, flouriſh like the Palme tree; (no preſſures ſhall totally ſuppreſſe them) but they will grow as the * Cedar in Lebanon (that is, ſtrongly and perſeveringly) they will bring forth fruit in their age: for, they are planted in the houſe of the Lord, &c. and will goe from ſtrength to ſtrength, untill they ſee the God of gods in Sion. Let therefore *Iſmaell* ſcoffe and contemne never ſo much, *Iſaack* will perſiſt in piety and godlineſſe, let prophane *Michol* diſdaine at bleſſed *David*, yet hee will dance before the Arke of the Lord, to ſhew his humility, fervency, and alacrity in the ſervice of his God: Nay, let wicked *Iezabel* threaten godly *Eliſah*, and binde it with a deep imprecation, The gods doe ſo to mee, and more alſo, if I make not thy life like one of theirs by to morrow this time; yet he will perſevere in his holineſſe, and will ſtill be jealous of the honour and glory of the Lord. Let cruell *Nebuchad-nezzar* prepare an oven made ſeven times hotter than ordinary cuſtome, to conſume *Shadrach*, *Meſbach*, and *Abednego*, yet they will never be drawne, but will ſtill perſiſt in the true worſhip of God. Briefly, let the world and all the bairtes thereof compaſſe about the true ſervants of God, yet it can never totally remove them from the love and obedience of the eternall God; for they will ſtill ſay with holy *David*, The Lord is our portion; hee will maintaine our lot, our lines are fallen unto us in a pleaſant place, wee have a goodly heritage. This is the wiſedome of the Saints of God, ingraven upon their ſoules by the Spirit of God; by which they hold faſt unto their God: for they know, that they which

which endure to the end, they onely shall be saved; Mat. 24. 13.
they onely runne so as to obtaine, that is, an eter- 1. Cor. 9. 24.
nall weight of glory. The which heavenly wisdome, 2. Cor. 4. 17.
that wee may run so perseveringly as to obtaine that
glorious rest, the eternall Father be pleased plenti-
fully to afford unto us, for the precious merits of his
deare Sonne Christ Iesus : To which Father and
Sonne, with their most holy Spirit, three persons
and one God, be all praise, power, and glory,
of all creatures in heaven & in earth,
from this time forth for
evermore.

Δοξα ᾧ Θεῷ Πατρί

FINIS.
